

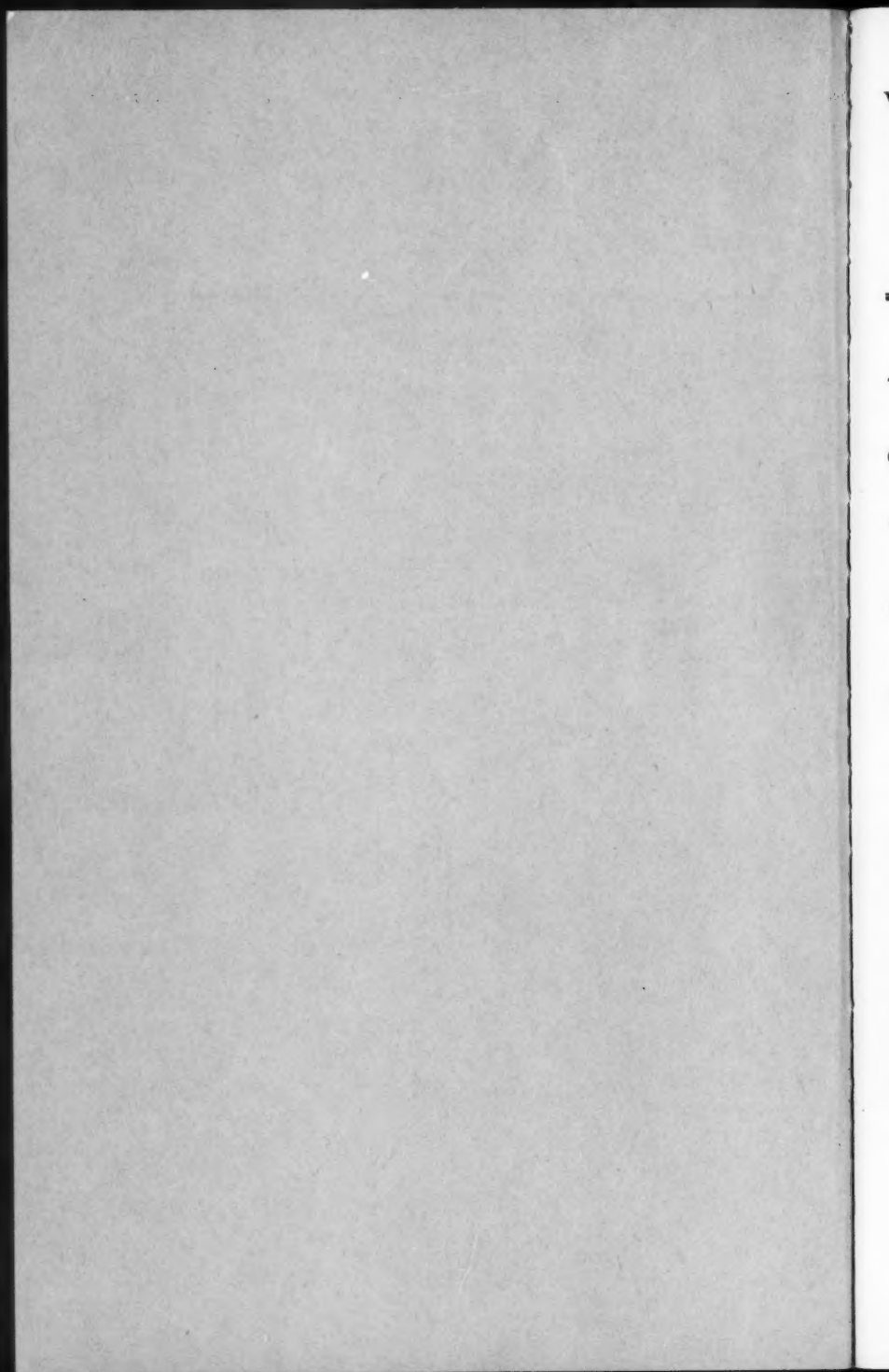
The American Catholic Sociological Review

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The Sociologist's Contribution to Postwar Reconstruction

EVA J. ROSS

One need hardly emphasize to the members of the American Catholic Sociological Society that not only has the present war aggravated many social problems to a hitherto unthought-of extent, but it has also added grave social maladjustments which did not before exist. Although the majority of these problems cannot be solved until we have achieved final victory over the enemies of the United Nations, everyone agrees that prior planning for world reconstruction is essential if the re-establishment of social order is to be even partially effective.

Of prime importance to sociologists is the question: what might be our contribution to this postwar planning? In discussing this, one must first consider the field of sociology. The sociologist is a scholar who gathers facts in a scientific way about social groups and social relations, analyzes them, correlates them, and comes to certain conclusions about them. Since he is not a practical worker, obviously his rôle need not be that of action. His work will be the very important task of explaining the cultural order to those who will plan the world's reconstruction needs. Certainly he will not carry out any plans: this will be for social workers to perform, for economists, bankers, priests and politicians.

The explanation of the social order being, then, the chief function of the sociologist, his contribution to postwar reconstruction is not something which can be relegated to the future; neither is it anything which ought to be treated in any vague way. It is, rather, a vital matter of consideration for the sociologist here and now. Obviously, it is not my task to give any specific directives for the sociologist members of this Society. Work of this kind can be carried out only by appropriate committees. It may be useful, however, to consider some of the ways in which the sociologist, and especially the Catholic sociologist, may contribute to the establishment of order in the postwar world.

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The sociologist will surely need to think about the way in which past studies in his field might be utilized in planning for reconstruction. Some of these may point to very significant aspects of contemporary problems; others, concerning social change in the past, may furnish worthwhile guidance on such change in the future. Perhaps more important, the sociologist will need to undertake in the very near future further studies which will be essential to supplement past work. The objective attitude of the sociologist gives him a sense of balance which should prove invaluable in discussing the relative importance and the order of urgency to be considered in tackling the many problems which confront world planners. The relationships of the causes of disorganization in the cultural, economic, religious and other spheres may well be supplied by the sociologist. Then, too, plans proffered by reconstruction groups might with profit be examined from the sociologist's viewpoint.

The Catholic sociologist has, perhaps, a special work to do. If Pope Pius XII was correct in his statement that excessive nationalism and totalitarianism, two of the most important problems of our times, have resulted from religious and moral agnosticism,¹ then surely a-religious and a-moral thought and conduct ought to receive special consideration from planners of the future. All the recent popes have made clear in their encyclical letters the Christian viewpoint toward the most important social needs of our times. Pope Pius XII has given us five fundamental points which he considers that one must take into consideration for postwar order and peace.² We have many papal directives concerning the essentials of well-ordered life within the family and the state, and for adequate economic organization, true education, and lasting peace. We shall be especially interested in how the principles of truth, of justice, and of charity, rather than of mere shortsighted efficiency, may be incorporated into practical schemes. In answer to the possible query as to whether these considerations are properly the concern of the empirical sociologist, we might well agree with a recent writer in our REVIEW. The sociologist, he says, "can show how peoples may not be acting in accordance with professed aims; how social plans, despite the intentions of the planners, may fall short or fail if certain things are neglected, or he may show how a conflict of

¹ Cf. Pope Pius XII, encyclical *Summi Pontificatus* (*On the Function of the State in the Modern World*), pp. 16-22, NCWC edition.

² Cf. Pope Pius XII, *Message to the World*, Christmas 1942.

aims may result in social conflict."³ After discussing the social principles proposed by the Church for the guidance of mankind, the same writer continues: "Here the empirical sociologist may observe that many do not understand these principles, and he may be able to indicate ways by which the principles could be better known. He may point out that many who do understand the principles do not put them into practice, and he may be able to show methods whereby similar plans have been made operative. He may, finally, be able to predict what would happen if the principles were applied."⁴

It may be well for us to consider further some of the many problems of reconstruction and rehabilitation with which the sociologist may be concerned in addition to the important values which we have just discussed.

Everyone is agreed that after a military rule is set up in conquered or liberated countries, the first important task will be that of relief. Although relief is no solution to problems, and merely distributes responsibilities, nevertheless it will loom large in immediate postwar plans. Food must be provided for starving peoples; many will need temporary shelter; malnutrition, disease, and the wounds of war will cause many to have urgent need of medical care; immediate attempts must be made to reunite families torn asunder by the conditions of past years; the organization of relief work to provide useful employment for the able-bodied will be highly advisable. For all this, sociological studies about the effects of relief of various types should prove invaluable. They would minimize costly experimentation, prevent wastage of human resources, money, and materials, and provide sound social organization as rapidly as may be possible.

Next in importance on a postwar agenda sheet will probably be the re-establishment of civil governments. Although the sociologist is not concerned with political problems, there are many ways in which his studies must surely prove of value. What are the characteristics of a sound social organization, as distinct from the military, and what are the cultural units to be looked for in reconstructed civic organizations, are two questions for which the solution may well lie within the realm of sociological studies. The sociologist has

³ Mulvaney, Rev. B. G., "The Place of Empirical Sociology," *The American Catholic Sociological Review*, December 1942, p. 228.

⁴ *Ibid.*, p. 228.

studied the folkways and the mores of various classes and groups in the United States in great detail (e.g., the *Middletown* studies, the *Yankee City Series*, the work done by the University of Chicago sociologists, by the University of North Carolina, and by many others). He has also studied the folkways and the mores of various ethnic groups, not only in the United States but in many places abroad (e.g., the work done at Yale University, by the Smithsonian Institute, by the anthropology department of the Catholic University of America, and by various other sociologists and social anthropologists interested in the "cultural approach" to the study of society). Sociological studies about the rôle and effect of "followership," as well as of leadership, will be useful; studies about the rôle and influence of strong personalities in bureaucracies; about the rôle and influence of the press and of propaganda in molding public opinion or in shaping governmental policies. Then, too, the sociologist's knowledge of the composition and functioning of social institutions should prove of importance in reconstructing the administrative work and the functioning of governments of the future. Studies in urbanization, in the social advantages and disadvantages of rural life and of the ideas of the distributists, cooperative leaders and others, might well be of interest also to the planners of future social organization. Here the National Catholic Rural Life Conference might be of especial assistance.

The whole problem of adjustment has been one of the major interests of the sociologist. His studies here will surely be of value, for the question cuts across all social problems: regional, national, international. The problems of adjustment in the postwar world are almost too numerous to contemplate. Not only will there be the necessary adjustment after demobilization of the armed forces returning to civilian life, but there will be the great adjustment problems of those who are restored to relatives and friends after being refugees, prisoners of war, workers in forced labor or concentration camps, or patients in hospitals for many years. Many of these peoples will need help to begin anew after a broken existence with all its stresses and strains. Although civilians in America have thus far suffered less from regimentation than was found necessary elsewhere, or was imposed by conquerors upon other peoples, nevertheless the peoples of all countries, to a greater or lesser degree, will need to be re-educated in the use of social freedom, in the recognition of social responsibilities by individuals and groups. Many moral

adjustments will be positively demanded if organized social life is to be re-established within some of the groups in enemy countries to-day. For many home life must be consciously re-established; attitudes of unwillingness to cooperate unless forced to do so and attitudes of resentment must be changed. These changed attitudes can be effected by home, school, church authorities, the press, government propaganda, and many other ways, but ways and means will have to be decided upon in advance, and surely there is valuable sociological material available for study and adaptation. Adjustments will be called for, too, if the so-called backward nations are industrialized, if colonies are eventually to be made self-governing.

The demographic studies of sociologists should be especially valuable to help solve the many population problems. Outlets for relatively overpopulated countries must be found; the principles of migration and immigration must surely be carefully studied before population movements are undertaken either internationally or within the individual countries concerned, so as to prevent wastage of human resources. Demographic studies can also give directives to those who are concerned with unemployment, social security needs, housing plans, eugenics programs, transportation, relief, public works, and other schemes. For example, any planning for unemployment and social security measures after the war must take into account the unusually large population migrations which have taken place in the United States as well as in other warring nations. Such social planning must also take into account the large permanent increase of unmarried women in the labor force because of the decrease in the male population due to war casualties and disablement. All these questions can be more effectively solved and, in fact, can only be solved, if recourse is had to the work of the demographers.

The rôle of youth in a postwar world, the possibilities of utilizing the zeal and resources of youth, are surely questions, too, which the sociologist has considered and for which he may have some facts to offer. In many countries the authority of the church has been challenged, and the rôle of church and churchmen in the social structure is a study within the scope of the sociologist, and one which must be considered for any sound social organization which takes man's needs and interests into account.

One may consider it as certain that both intra- and inter-state amity will be essential for any lasting world peace. Problems of economic organization, of banking, money, tariffs, and taxation will

need to be solved nationally as well as internationally. Problems of racism, sectionalism, class consciousness and differences, separation and quasi-segregation of differing cultural groups, which have long been matters of concern in sociological research, will therefore be of vital interest to the postwar planners. How unfounded prejudices arise and are perpetuated, and how they may be eliminated, must be considered not only in our own country (where work needs to be done concerning the attitude of some toward our Jewish and colored populations, and sometimes also toward Catholic and other groups), but also in other countries, where Nazi and Fascist doctrines have enflamed such prejudices. Although neglected by many Catholics themselves, the Catholic perspective of the peoples of the world, as all descended from Adam and Eve and redeemed by Christ, and the Catholic ideal of sound social organization, group and individual social virtues, might surely be of value in the consideration of the organization of the world as a whole.

The preceding remarks are merely intended to be an indication of the many fields to which the sociologist might contribute his specialized knowledge in postwar planning. Many other items could be added to the list. Much assistance has already been offered to us in the way of pointing to postwar needs and possible sociological studies, for every public spirited group has taken a hand in studying conditions and in making proposals for the future. In November of this past year, the National Resources Planning Board released a very valuable outline of objectives and problems, under the title of: "A Post War Agenda Sheet." *The American Sociological Review* for December 1942 gives the report of a committee, headed by Ruth Reed, which was established by the American Sociological Society to discuss "War Time Adjustments in College Sociology Teaching." A study of the reports published by the Carnegie Endowment for International Peace, by the International Labour Office, by the Sword of the Spirit movement in Great Britain, and by various other national and inter-allied Committees will furnish the sociologist with many indications about what studies of the past might be again brought before public notice because of their timeliness and about what future studies may be urgently needed. If we Catholic sociologists are to pull our weight in the world of the future, ought we not to consider what we can do now in the way of promoting and carrying out needed studies? Since we have an ideal within which our efforts can be synthesized, since we realize the need of recogni-

tion of truth in the establishment of true social order, can we rely upon others to do the needed research into ways, means, and effects? Can we rely upon them to recognize the importance of organization according to sound social principles, giving due place to God and the things of the spirit, if we ourselves are lethargic and do not point the way?

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On Propaganda

N. S. TIMASHEFF

In a stimulating note published in the *American Sociological Review* (Vol. 6, p. 887), Professor Read Bain has defined propaganda as "the procedures used by individuals or groups to influence the public favorably toward the values of said individuals or groups without the public knowing the source of such influence" and emphasized that propaganda was "thus defined . . . solely by whether or not the identity and purposes of those trying to influence the public were known."¹ He asserted that his definition was operational and opposed it to the two other conceptions of propaganda, namely, (1) that "of Goebbels and the Catholic Church that all propagated ideas are propaganda," and (2) that of the Institute for Propaganda Analysis assuming that propaganda "may be good or bad in the normative sense."

In an article published in the *AMERICAN CATHOLIC SOCIOLOGICAL REVIEW*² the present writer offered another definition of propaganda formulated as follows: "Propaganda is a series of actions whose purpose is to induce an indeterminate mass of people to accept definite principles of action." He agreed with Professor Bain that no normative element ("good" or "bad") ought to be introduced into the definition of propaganda, but held that Bain was wrong when asserting that propaganda may not be good or bad in the normative sense. In his opinion, after the identification of an activity as propaganda, in the meaning of the definition above, the content of the propagated ideas may be compared with a given set of values and the result expressed in terms of "good" (conformity), or "bad" (opposition). He added that Professor Bain's definition was not operational in the meaning ascribed to this term by the protagonists of operationalism.

¹ In a later contribution, Bain somewhat modified and improved his definition: the source, or purpose, or both, must be concealed. Cf. his review of P. Sargent, *Getting US Into War*, in the *Am. Soc. Rev.*, 1942, p. 566.

² "Cultural Order in Liberal, Fascist, and Communist Society." *Am. Cath. Sociol. Review*, Vol. 3, pp. 63 ff.

In a note published in the *American Sociological Review*, Vol. 8, p. 557, Professor Bain conceded that his definition was not operational, but asserted that (1) the present writer's definition was normative and consequently void of any objective or scientific meaning, and (2) that, being in harmony with the concept of propaganda used by Goebbels and the Catholic Church, it did not permit one to distinguish propaganda from such communications as "a lecture, a political speech, an advertisement, which was close to absurdity." He emphasized his own criterion of propaganda and explained that "when we know from where the efforts to confuse and destroy values come and what they are trying to do, it is an open battle and usually produces the exact opposite of the intended effect, except for those who are already Nazi-minded."

Since the nature of propaganda is a focus of interest and since the problem of defining sociological concepts is acute, it is perhaps worthwhile to continue this discussion. This may be conveniently started by establishing a few points of agreement between the parties involved.

(1) The function of definitions is to permit easy and unambiguous identifications, so that two scientists using the same term actually would have in mind the same "referent"; this depends on the "observability of attributes."³

(2) A sociological definition cannot contain any normative element, i.e., any reference to a given value system.⁴

(3) Propaganda involves the influencing of men by men and is of such character and intensity that specified types of action would be provoked or at least made probable. This point may be formu-

³ S. Riemer, "Theory and Quantitative Analysis in Criminological Research," *Am. Jour. Soc.*, Vol. 48, p. 191. Operationalists have contributed much to the establishment and common acceptance of this requirement which they have often erroneously formulated. Cf., for instance, E. Shanas, "A Critique of Dodd's Dimensions of Society," *Am. Jour. Soc.*, Vol. 48, pp. 227 ff., and the telling remarks in R. MacIver, *Social Causation*, Boston, 1942, pp. 157-158. Whether a definition is or is not operational in the meaning of operationalism, does not matter.

⁴ Asserting that the present writer's definition was normative, Professor Bain obviously has not realized the two steps of the procedure: first, a non-normative definition, and second, evaluation of objects thus identified. By the way, Professor Bain is not quite free of the mistake he so systematically combats, namely, when he says that the definition of propaganda "should describe the procedure used by it so that its *invidious* [*italics inserted*] meaning will be preserved."

lated as "the influencing of values" (Bain), which is identical with changing attitudes or forming specified readinesses to behave, or as "the inculcation of definite principles of action" (Timasheff).⁵ This criterion certainly means more than simply suggesting a possible way of action without eliminating others. Perhaps it should be elaborated in such a manner that the "finality of truth" as suggested by Professor R. Park⁶ would be explicitly included.

(4) Propaganda exists only if the influencing activity is addressed to the "public" (Bain) or to "an indeterminate mass of people" (Timasheff). This eliminates the application of the term "propaganda" to a college lecture (where the addressee is "the class") or to a sermon (where the addressee is "the flock").⁷

Now comes the disagreement: whereas Professor Bain holds that propaganda is given only when "the source, the purpose, or both" of the influencing activity are concealed, the present writer thinks that the introduction of such a criterion unduly narrows the concept of propaganda.

How should controversies of such a kind be settled? It is obvious that a sociological definition may not be derived from the term, by analyzing either its etymology or its use in common speech, and that the choice of one of the possible definitions depends on "sociological relevance,"⁸ i.e., on the adequacy of the criteria for the construction of sociologically relevant propositions.

What are the sociologically relevant criteria of propaganda? Propaganda interests us as a social force, as an instrument of group formation on the basis of common acceptance of values and of group destruction on the basis of the rejection, by a part of former group members, of values which unified them. Now it is obvious that group forming and deforming processes sometimes involving dangerous conflicts are not restricted to the situation described by Pro-

⁵ The term "principle" is used approximately in the same meaning as by Pareto; a constant or at least durable tendency to behave in a specified manner is considered to be the result of successful propaganda.

⁶ R. Park, "Morale and the News," *Am. Journ. Soc.*, Vol. 47, p. 47. This interpretation eliminates many of Professor Bain's doubts concerning the distinction between propaganda and other forms of communication.

⁷ This point is overlooked by Professor Bain in his objection to the present writer's definition of propaganda.

⁸ S. Riemer, *op. cit.*, p. 191.

fessor Bain. In his reasoning he omits the most important addressees of propaganda; namely, those who are neutral or ignorant. Overt propaganda will not convince those who hold opposite ideas, and no kind of propaganda is necessary for those who already hold the propagated ideas. But it is from among the masses of people without definite opinions and convictions that the mass movements are easily created by one-sided propaganda. To exclude this case is certainly wrong. In such a situation, the concealment of the source or the purpose of influence is not necessary: observation shows that the great mass movements of our day have been formed by overt propaganda.

Professor Bain thinks that this concept of propaganda is verified by the fact that this country has been "got into war" by British propaganda which operated along the lines of his definition. Whether war has come to this country in the way assumed by Professor Bain, is a proposition insusceptible of scientific verification. But even if we take it for granted, we should not conclude that Bain's criterion would possess sociological relevance outside of a quite specific situation. Professor Bain has in mind "President Roosevelt, the college presidents, and the sheep-like faculties and students." In regard to such a company overt propaganda would probably have remained ineffective whereas propaganda concealing its source and purpose would have been "good in the operative meaning."⁹ Only the following generalization is possible on the basis of this evidence: "In certain conditions, effective propaganda requires the concealment of its sources and purposes." But it does not follow that in all cases the group forming and deforming process which makes propaganda sociologically relevant would depend on concealment.

There are additional arguments against Professor Bain. He does not want to have a concept of propaganda coinciding with that of Goebbels and the Catholic Church. By the way, why does he not add the Communist Party of the Soviet Union which operates a propaganda department as part of its Central Office, a department which was the pattern imitated by the National Socialists when they created their Ministry of Propaganda?

Leaving aside a discussion of the Catholic Church — since no agreement concerning "propaganda fidei" may be reached with Pro-

⁹ Terms used by Bain.

fessor Bain — there is no doubt that Communists and National Socialists are masters of propaganda. Now a methodological rule should be accepted by sociologists: to pay close attention to the activities of specialists in particular fields and, so far as possible, to derive concepts from observation of what they do.¹⁰ Now, these specialists of propaganda among Communists and National Socialists proceed on the premise that major group forming and deforming processes depend on the indeterminacy of the addressee¹¹ and do not necessarily depend on the concealment of the source or purpose.

This argument is confirmed by another, exactly complementary to it. It is provided by the observation of the activity of masters in counter-propaganda, in other words, of agencies which have or had to combat propaganda. These agencies never used, in choosing the objects for their activity, Professor Bain's criterion. Such was, for instance, the situation in the pre-liberal state when it combated the propagation of liberal or radical ideas¹² and, once more, in the intermission between the two World Wars, when they had to combat anti-democratic propaganda.¹³

The conclusion is: to formulate a sociologically relevant concept of propaganda, the criteria of the indeterminacy of the addressees and of the inculcation, with emphasis on finality, of specific principles of action, are necessary and sufficient. Naturally, these are criteria of propaganda in general, and if we wish to formulate a sociologically relevant definition of effective propaganda, we must add further criteria. Observation shows that they are primarily (1)

¹⁰ Not necessarily of what they say. In my earlier paper (cf. note 2), I have mentioned that Professor Bain's definition coincided with that of Viereck, head of German propaganda in this country in the earlier stages of the two World Wars. This coincidence does not make objectionable Bain's definition. On the contrary, it could be considered as an argument in its favor. However, it can be disposed of by using the same arguments as those opposed in text to Bain.

¹¹ Cf. my article "The Legal Regimentation of Culture in National Socialist Germany," *Fordham Law Review*, January 1942.

¹² This statement is based on a comprehensive study performed by the present writer in 1916-1918; the results were formulated in an extensive MS. entitled *The Repression of Subversive Propaganda* which was lost during his escape from the Soviet State.

¹³ Cf. K. Loewenstein. *Contrôle législatif de l'extrémisme politique dans les démocraties européennes*. Paris, 1939.

efficient organization and (2) adequate relationship of the content to the total situation.¹⁴

Effective propaganda does not necessarily result in the rise of social problems. In order that the inculcation of principles of action among indeterminate masses cause a social problem, one more factor is needed, namely, a conflict between the propagated principles and those accepted within a given society, provided that they are essential to its survival or at least peaceful development.¹⁵ When such a conflict is given, propaganda is usually termed "bad." This is obviously a shorthand expression, with clear and precise meaning, but for those who are afraid of using the term "bad" even in such a meaning, it could be replaced by the term "socially dangerous" or "subversive."

Using as frame of reference the general concept of propaganda, the specialized concept of effective propaganda and the still more specialized concept of socially dangerous or bad propaganda,¹⁶ sociologists will be able to classify correctly their observations and to establish a correct theory of propaganda permitting sociological prediction and efficient control.

Fordham University, New York, N. Y.

¹⁴ This point is very ably discussed by W. Gerber, "Propaganda Analysis — to What Ends," *American Journal of Sociology*, Vol. 48, p. 245. The total situation involves, among other things: (1) the correlation between the conflicting values; (2) the state of neutrality or hostility of the addressees, and (3) their level of intelligence and knowledge.

¹⁵ Such principles of action are expressed by the political and ethical (including the religious) leaders of a given society. In my earlier paper (cf. note 2), I referred to these leaders as "authority" and for this was severely rebuked by Professor Bain. Whether one likes or does not like it, authority in this sense exists in every society.

¹⁶ In addition to these, two pairs of concepts should be used: (1) monopolistic vs. pluralistic propaganda, and (2) officially tolerated vs. officially combated propaganda. The corresponding situations depend on the cultural order prevailing in a given society, as shown in my earlier paper. Cf. note 2.

The Formal Object of the Social Sciences

FRANCIS J. FRIEDEL, S.M.

The topic of this discussion sounds a bit formidable and not a little philosophical and I must say that I enter upon it with a certain degree of trepidation. In an age of specialization there is danger of failing to see the woods for the trees, of being lost in particulars and overlooking general aspects. The American Catholic Sociological Society is largely composed of sociologists or of those interested in sociology, and yet our topic pertains to the broader field of the social sciences. We may hope that our viewpoint is catholic enough so as to embrace this larger area. Those who lean more in the direction of economics or political science or history may be inclined to think — and perhaps rightly so — that we are going out of our domain. In that event we shall have to take the consequences.

Division of Labor

We are keenly aware of the limitations of human intelligence. Man's mind is so constituted that it cannot get a comprehensive grasp of many areas of knowledge. It has untold difficulty in making its own, even one circumscribed sphere of human thinking and the accumulated experiences of past ages. We do marvel at the vastness of detailed knowledge of facts in many fields of persons associated with an "Information Please" program. The day is long since gone when it could be said — if it ever could be — of an individual that he knew all, or nearly all, there was to be known in his time. The trend today is toward greater and greater specialization and division of intellectual labor, toward breaking down subjects to smaller and more refined areas, toward coordinating related fields and creating new sciences.

Our problem here is to attempt drawing a line of demarcation between what is appropriate to the social sciences and what is the special responsibility and activity of the social services. We cannot hope so completely to segregate one discipline from another as to preclude any interrelation or correlation. It is not merely not possible but it is inadvisable. Truth is one, indeed, but because of the

mind's incapacity and finite character, it must resort to division and classification as a means of ordering the vast body of knowledge that is growing by leaps and bounds. We may conceive this sum-total of human knowledge as a huge diamond and the respective sciences or branches of learning as so many facets, each reflecting, in some degree, the brilliance of Divine Beauty and Truth.

There has been not a little confusion in the methodology of Catholic social scientists because of the failure to distinguish between the theological, the philosophical, and the scientific aspects of their respective fields. The others are not so prone because, for the most part, they reject the first two approaches. The theological approach draws its principles from revelation; the philosophical attempts to reach into ultimate causes; the scientific makes use of empirical methods and inductive reasoning. If we are social scientists, then our sphere is primarily that of the empirical and the inductive. This is the same type of approach as for the natural scientist, but the social scientist must not bend backward to emulate the methods of his scientific brother; his is the field of interhuman relations and, therefore, identity of procedure is out of the question.

The natural sciences presuppose determined elements and the possibility of fairly definite laws. Predictability is a fundamental characteristic. In the social sciences, we are dealing with human material which is characterized by variability and the capacity for free choices. Hence predictability is restricted. The social scientist cannot have too great an assurance in his generalizations. He cannot fixate his material; he cannot exercise complete control over it; he cannot place it under precise laboratory conditions. This, by the way, does not exclude experimentation. Furthermore, there are human rights that must be respected. He could not, for example, subject an individual to complete isolation from early childhood to adulthood without infringing upon basic rights. Of course, such an experiment would be impossible because of the essentially dependent character of the child; the closest approximation to complete isolation would be limitation of contacts to one or a few individuals.

Beard¹ points out another important fundamental difference between the natural and the social sciences, namely, the complexity of knowledge and thought. He says:

Contemporary knowledge and thought about chemistry, for example, are to be found in relatively few places. But con-

¹ Beard, C. A.: *The Nature of the Social Sciences*, p. 2.

temporary knowledge and thought pertaining to human affairs are to be found in millions of books and papers and in the minds of millions of persons, known and unknown to the general public and even to specialists themselves. It is theoretically conceivable that nearly everything printed on chemistry and almost all the living chemists could be assembled in one place. But such an operation is impossible for any one of the social sciences. Again, some special knowledge is necessary for any significant thought about chemistry. In contrast, since the social sciences deal with human ideas and conduct, every human being thinks more or less about many aspects of the social sciences or the realities covered by them, and may properly claim some knowledge of them. Even the young child does not come to the study of the social sciences innocent of all knowledge and thought about them.

Formal Object

These considerations lead us to recognize that there is a fundamental difference in subject matter and viewpoint between the natural and social sciences. The latter makes constant use of the former; technological developments — the applications of scientific principles — have a bearing on social relations. Within the social sciences themselves there are points of difference; there are, also, what we may call the technical application of social scientific principles, if the findings of social science may be so designated.

The bases of differentiation between social sciences and social services must lie in their formal objects; there is such a difference, likewise within the social sciences themselves.

In scholastic parlance we distinguish between the material and the formal object. The material object of a science is the subject matter, the content of a given discipline. What causes us to select this material and reject that as not having a place in the science? It is the formal object, the particular point of view or the aspect from which a science or branch of learning is considered. Geology and geography both treat of the earth and yet they are separate disciplines because they have a different approach or point of view. Even where a synthesis of several sciences is attempted there is a specifying element present which guides in the selection of the material. Thus in the fields of physical chemistry, biophysics, physiological psychology there is a definite starting point and a goal which determine the form that the correlation of the two or more sciences will take.

Our duty here is to differentiate between the respective spheres of the social sciences and the social services. As we proceed, we become more definitely aware of the interdependence of these two phases of dealing with man in society. One cannot do without the other; each has its function; each has its contribution to make to the other. Often it is difficult to separate the scientist-investigator from the diagnostician and practitioner.

The Social Sciences

Let us proceed to analyze the social sciences. The social sciences are concerned with man as a member of society; they are interested in human association or group relations as such; they center upon man insofar as he is a social being, regardless of the particular form which this social living or social interaction takes. Not every science that focuses its attention upon man is a social science; this is obvious. Man may be studied as an organism in such studies as biology, biochemistry, physical anthropology, and, to some extent, in psychology. This category of discipline looks upon man as a member of the animal kingdom and seeks to gain knowledge of his physical make-up and his inheritance; they consider man's relation to the physical world and its effect upon him.

Social sciences, on the other hand, have for their general subject of investigation human society in all its manifold phases. They are not basically concerned with the biological nor even psychological mechanisms of human behavior but with the products of human behavior insofar as man lives with his fellow-man. They are primarily interested in those manifestations of human nature and those activities occurring within society, those which involve social consequences and relations, designated as political, economic, and cultural or social in a more restricted sense. They are also interested in the inter-relationships which accompany the functioning of society in its world-setting. Since all the manifestations of human nature and activities occur in time, the history of social events and occurrences comes within the scope of the social sciences.

From what has been said, it becomes apparent that the social sciences, as such, have a very broad formal object: man in his social relations. But within this framework of reference there are subdivisions, separate social sciences, each with its own formal object. There exists a real difficulty in determining what should be included. Some have included ethics, religion, and even psychology; while

there are social aspects there are different points of view. Historians are not usually willing to place history among the social sciences properly so called because it cuts across all the areas of investigation of man's activities; different from the systematic social sciences, history covers the whole reach of time. Under social sciences we usually place sociology, economics, and political science. Each of these has endless ramifications. Some have added human geography, cultural anthropology, social psychology, and jurisprudence.

Each social science has a special field to cultivate, but the categories of distinction cannot be too rigid. There must be a division of labor. The social sciences are pushing out into new fields and developing rapidly so that they are, of necessity, found to overlap in a great many respects. It may be convenient to define, but it is not always practicable to limit too closely. Any examination of social problems, for example, would bring out the interrelation of the social studies. The sociologist is constantly drawing into his field of endeavor the findings of the economist and the political scientist. We cannot place into logic-tight compartments the so-called economic man, the political man, the social man.

There is no need of belaboring the obvious, but we must at least advert to the formal aspects of the major social sciences.

Economics deals with the production of commodities having exchange value, primarily material commodities, and their distribution among people. Under these heads come enterprise and management, organization, direction, labor, the processes of agriculture, industry, commerce, credit, money, banking. Schurman has stressed the social elements in economic life in speaking of the "promises we live by." Of all the social sciences, economics has the greatest opportunity of being more closely related to the physical or natural sciences because the subject matter is objective, that is, outside man himself; much of it can be expressed in mathematical and statistical terms.

Political science has as its formal object, government — its geographical units, forms, sources of authority, powers, purposes, functions, operations, and conditions. The work of government bears a close relation to all phases of society, for it is through government that the purposes of society are expressed and realized. Government is the most potent agency of social control of a formal character; it expresses its will through law. Of course, the structure, functions, and lasting character of government will depend upon the conditions of society itself. It is imperative here to distinguish be-

tween what is really the domain of political science and the actual field of public administration.

Sociology, the youngest of the social sciences, because of its more inclusive character, has had some difficulty in securing its place in the sun. No apologia is needed for its existence as a separate discipline, for it, too, has its formal object. It certainly is not what Giddings called the "science of organized smatter" or "the omnium gatherum," or "the science of left-overs." It is the task of sociology to study human activities in their interrelations; it seeks to discover formulae of generalizations that cut across all human association. As the name implies, sociology is social science in the narrower and proper sense of the term; it is concerned with the social process itself. Franz Mueller puts it thus:

Sociology studies the concrete reasons which occasion the individuation of social forms, the rules which govern the actual upbuilding, the continued existence, and dissolution of social relationships and structures, and the possible types and kinds of social integration and disintegration.²

Gundlach places as its special task to "study and classify the proximate causes of the integrating process."³

Social Sciences in Relation to Social Services

What is the function of the social sciences in relation to the social services? Are these two areas totally distinct that they can afford to be completely separated from each other? Neither the social scientist nor the social worker or public administrator is willing to concede this.

I was rather amazed by a statement of Ellsworth Faris in reference to the primary objective of sociology. After noting that Comte had the conviction that "human life could be studied and understood with as much certainty and as much assurance as any of the other natural sciences" he states that "the primary concern of the sociologist is the welfare of mankind." He goes on:

The way in which the welfare of the race can be advanced is no monopoly of the scientist but, if the science of man is to be successful in its enterprises, it is necessary to do as the older sciences have done, isolate problems, devise methods, and learn

² Mueller, Franz, "The Formal Object of Sociology," *Am. Cath. Soc. Rev.*, June 1940, 1:59.

³ *Ibid.*, p. 61.

one by one the conditions antecedent to each of the important objects of our concern. This would seem possible only if man and the mind of man and all the feelings and experiences of man are restored to a place in nature so that we may use the methods that have been so fruitful in trying to understand the older riddles that nature presents.⁴

The true social scientist must not confuse his field with social ethics or social reform although it is not always easy, and perhaps not advisable to remain in his distinctive rôle. Faris, as noted above, implies that the sociologist is to seek the welfare of mankind; to do this, he must have certain values or norms by which to gauge what will promote or hinder social welfare. This would be in contradiction to the position usually held by the secular social scientists. The social scientist must aim at the careful observation and investigation of social phenomena as they are. He will have difficulty in keeping out value considerations by reason of the particular background which he personally has. He will utilize the methods at hand for his purpose such as the historical, the comparative, the survey, the case-work, and the statistical methods. He will draw upon the enormous amount of isolated material, refine it, correlate it, integrate it, seek common denominators, and strive to arrive at some generalizations, laws, principles, or whatever the conclusions may be called. It is the function of the scientist to observe, investigate, classify, and generalize. We have seen that there are certain limitations to the possibilities of generalizations or establishing social formulae or expressing social relationships in terms of mathematical symbols.

I take it that under social services should be included those functions not merely related to social work properly so called but to the whole field of public welfare. Obviously those engaged in the social services must recognize that there are certain things that are beneficial, others detrimental, to the normal functioning of society. It becomes inevitable that the social scientist, in his investigations, will note these elements as well.

The social scientist has an important contribution to make to the field of social services. He must serve as the investigator of the broader field of social phenomena. He must be the researcher to provide the data upon which the social technicians — if we may

⁴ Faris, E.: "Sociology and Human Welfare," *Social Forces*, Vol. 18, No. 1, October 1939, p. 5.

call them such — may draw in carrying out their own policies and develop their own techniques. Those engaged in the social services are not merely interested in helping to solve social or individual problems; they also have a constructive piece of work to do in the ordering of society. This is particularly true of the persons associated with government. The political scientist can study the forms and functions of governments, he can suggest what are the best forms but those in government may establish policies not in accord with his theory. It is especially in the domain of government to cut across the social, economic, and political aspects. Public administrators need the knowledge supplied by all types of social scientists. Those in the more restricted fields, those who may carry out policies dictated by government also stand in need of the patient and constant research of social scientists. It is also the function of the social scientist to interpret the data secured.

On the other hand, the social scientist is dependent to a large degree upon those in the field for much of his material for investigation. The social workers, the analysts, the administrators in the social and political spheres, are in constant touch with social situations. Case work, group work, community organization, and other phases of social service furnish a perennial source of information to him who seeks to investigate social phenomena from the economic, political, or cultural point of view. Persons engaged in social service have their basic principles and their techniques of procedure; their work has expanded enormously. They are giving a significant contribution to social welfare.

There is a value in clarifying the respective spheres of activity of the social scientist and the social engineer or technician or practitioner. There would be no point in attempting to segregate them completely from one another. Both have an important part to play in helping to promote a normal, healthy, and harmoniously functioning society.

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An Appraisal of Research Methods in the Study of Southern Communities

EDWARD A. MARCINIAK

For some time sociologists and anthropologists have recognized the existence of many research problems of mutual interest. Frequently, too, they have found it advantageous to adopt each other's research techniques. Such an interdependence of endeavor has been especially evident in the work of those social scientists who have in recent years turned to a consideration of contemporary American communities for an analysis of social structure. These anthropologists and sociologists have attempted to construct an interconnected, interdependent social system, emphasizing social status and social organization. Lloyd Warner and his associates investigated Yankee City,¹ and during the last five years, three studies have appeared on three Southern communities, Cottonville,² Southerntown,³ and Old City.⁴ Other social investigators have steered their research energies to still other areas.⁵ The introduction of such social research calls

¹ *Yankee City Series*: W. Lloyd Warner and Paul S. Lunt. *The Social Life of a Modern Community* (New Haven: Yale University Press, 1941); W. Lloyd Warner and Paul S. Lunt. *The Status System of a Modern Community* (New Haven: Yale University Press, 1942).

² Hortense Powdermaker. *After Freedom* (New York: The Viking Press, 1939).

³ John Dollard. *Caste and Class in a Southern Town* (New York: Yale University Press, 1937).

⁴ Allison Davis, Burleigh B. Gardner, and Mary R. Gardner. *Deep South* (Chicago: University of Chicago Press, 1941).

⁵ These areas are scattered over the Western Hemisphere and in the Orient as well. See Robert Redfield. *Folk Culture of Yucatan*, 1941; R. Redfield, *Tepoztlán, A Mexican Village*, 1930; John F. Embree. *Suye Mura: A Japanese Village*, 1939; Horace Miner. *St. Denis: A French-Canadian Parish*, 1939; E. H. Spicer. *A Yuki Village in Arizona*, 1940; All five volumes are published by the University of Chicago Press. Also Conrad Arensberg and S. T. Kimball. *Family and Community in Ireland* (Cambridge: Harvard University Press, 1940), Charles C. Rogler. *Comerio: A Study of a Puerto Rican Town* (Lawrence: University of Kansas, 1940), and Robert Redfield and R. A. Villa. *Chan Kom, A Maya Village* (Washington: Carnegie Institute, 1934).

not only for a description⁶ but also for an evaluation of its method, assumptions, and significance.

I

It is with the three reports on Southern communities⁷ that this article is concerned. They provide a common denominator of environmental and cultural setting, a similarity of method, and a general similarity of result.

All three studies differ from such a work as *Middletown*⁸ in their non-institutional emphasis. The Lynds were interested in a cross-section of the social institutions of Middletown; but here we have a group of investigators interested in a cross-section of social structure and culture as developed by the race relations of whites and Negroes. In further contrast with the Lynds, they bring to bear upon the society they study the diverse disciplines of the social psychologist, psycho-analyst, sociologist, and anthropologist.

The studies are the products of the research of participant observers-interviewers in the communities previously mentioned. Dollard's probing techniques consisted of informal observation through a five-month participation in the life of Southerntown and through a series of interviews with "fifty or sixty" Negro informants. The interviews were obtained on a neutral meeting ground located in the town's business district. From this group nine life histories were taken.

Powdermaker's investigations lasted through twelve months of informal observation and interviews with ninety-seven Negro informants, practically all of whom were women. (The study gives the reader no idea of how many men were interviewed except that

⁶ For a fuller description of this method see Sylvester A. Sieber, S.V.D. "The Social Structure and Status System of Modern Communities: A New Approach," *Am. Cath. Soc. Review*. 3:100-7, June 1942. Father Sieber's article is chiefly descriptive. In this article I shall try to appraise rather than describe the actual work being done with this new approach.

⁷ It is interesting to note that though the books appeared in print over a span of four years, 1937-1941, the actual field work was done for all three books about the same time, 1935-1936. The names of the communities listed above are all fictitious. This was done by the authors to disguise the identity of the communities investigated.

⁸ Robert and Helen Lynd. *Middletown* (New York: Harcourt, Brace & Co., 1929). Also R. S. Lynd. *Middletown in Transition* (New York: Harcourt, Brace & Co., 1937).

they were very few in number.) Further information was secured through the use of six hundred attitude questionnaires sent to the whites in the community; of these two hundred and fifty-six were returned.

In *Deep South* the material was secured by adapting the "principles of 'free associative' interviewing to intimate social situations." The investigations, lasting eighteen months, were carried on by two married couples, one Negro and the other white. "In addition to these records of overt behavior and generalizations, . . . statistical data on both rural and urban societies, as well as newspaper records of social gatherings, were collected."⁹

Perhaps the greatest single advantage which the authors of *Deep South* had over Dollard and Powdermaker lay in the group nature of the investigation. Rapport with Negro and white groups was established more easily, and each person served as a check upon the findings of the others. As whites, and as lone investigators, Dollard and Powdermaker worked under a handicap. On the other hand, the scientific nature of the *Deep South* book was jeopardized by no references to the representativeness or the comprehensiveness of the sampling, especially since the size¹⁰ of the community studied (pop. 14,000) would demand some such indication. The absence of any discussion in the book on this point becomes all the more significant when we consider the authors' remarks about civil executions.¹¹

⁹ *Deep South*, op. cit., p. ix.

¹⁰ The population of Southerntown was 2,500; Cottonville, 3,000. All three communities depended upon cotton for their economic support. In each case the population included a majority of Negroes.

¹¹ In a series of statements which are an anomalous admixture of generalization and very dubious historical fact, the authors of *Deep South* characterize the white society as believing that the civil execution (not lynching) of a Negro is a "ritual sanctioned by God" and that the Negro society regarded a convicted Negro who refused the consolation of religion as a tribal hero! [*Deep South*, pp. 533 ff.] The reason given is that the Negro dared to

defy and deny the white authority even in the face of death. . . . *Since the Negroes conceive of God as white, both God and heaven symbolized, to them, the superordinate white caste.* [Italics are all mine.] The condemned man who refuses religion and prayer, *in spite of the desires of the white group, maintains his Negro identity to the end.* He is a brave man who "knows how to die." [P. 534]

Implied in the entire explanation is that the God of the African Negroes was obliterated by the concept of a "white God" of the Southern

If a similarity of result is any evidence for the validity and essential soundness of a research method, when applied by different persons, then the participant observer-interviewer method stands well acquitted at the bar of findings in *Deep South*, *After Freedom*, and *Caste and Class in a Southern Town*. For the description of the southern social matrix which summarizes the findings of the authors of *Deep South*¹² applies adequately to the findings of Dollard and Powdermaker.

Life in the communities of Deep South follows an ordered pattern. The inhabitants live in a social world clearly divided into two ranks, the white caste and the Negro caste. These color-castes share disproportionately in the privileges and obligations of labor, school, and government, and participate in separate families, associations, cliques, and churches. Only in the economic sphere do the caste sanctions relax, and then but

white community. The authors' statement, at the very least, requires more proof than the few random opinions of Negroes which the authors cite. The other implied assumption may be (but this one is less likely) that the Negroes came to America without any concept of God at all or with a concept of a white God; but such an opinion goes contrary to all ethnographic literature and common sense. This is not the place to discuss the psychological problem of whether the Negro's idea of God tends to be Negro rather than white. There may be some Negroes whose idea of God and civil executions approximates the description given by the authors, but to lay down the broad generalization, with such sleazy proof as the authors adduce, is to challenge the mass of evidence to the contrary to be found in Negro art, in Negro literature, and in investigations of Southern Negro religion. [See Benjamin E. Mays. *The Negro's God* (Boston: Chapman Grimes, 1938), especially pp. 245 ff.]

It is in a discussion of this kind that the problem of sampling becomes important because statements like the foregoing leave doubt in the reader's mind as to the representativeness of the data used.

¹² The dissimilarities in findings amongst the three studies are not significant enough, it seems to the writer, to alter substantially the observations made in this article. Both Dollard and Powdermaker neglect to point out the position of the poor white class in the social structure. Dollard pays little attention to the Negro upper class. There is a flat contradiction in interpretation of upper class Negro attitudes towards clothes, furniture, cars, etc., in *Deep South* and *After Freedom*. All three studies place stress upon the importance of deference titles in Negro-white relations. But any further enumeration of minor nuances of agreement and disagreement serves little purpose in view of the fundamental similarity of conclusions on the society and culture of Old City, Southerntown, and Cottonville. Elsewhere in the article reference is made to the individual contributions of each study towards a better understanding of Southern community life.

for a few persons and in limited relationships. Within the castes are social classes, not so rigidly defined as the castes, but serving to organize individuals and groups on the basis of 'higher' and 'lower' status, and thus to restrict intimate social access. Both the caste system and the class system are changing through time; both are responsive to shifts in the economy, in the social dogmas, and in other areas of the social organization. Both are persisting, observable systems, however, recognized by the people who live in the communities; they form Deep South's mold of existence.¹³

The basic approach in all three books was designed to give an adequate portraiture of a community's social behavior in terms of a cross-section of a society at a given time. Historical and cultural backgrounds are ignored except where necessary to an explanation and understanding of the present social structure. In this sense Powdermaker's study most closely approximates the traditional ethnographic monographs of "depictive integration." Dollard's acknowledged purpose is "to give a dynamic view of social life in a small town in the deep South."¹⁴ But what he actually presents is a caste and class system at work upon the personalities of Negroes and whites and in the patterning of education, politics, religion, and social life. The Davis, Gardner, and Gardner study tries to do both, to describe "the life of the Negroes and whites in a community of that area of the United States known as the 'deep South'"¹⁵ (like Powdermaker) and, in addition, to orientate the data of *Deep South* in terms of Lloyd Warner's set of hypotheses on caste and class systems of relevance (like Dollard).

Powdermaker did not go searching for any class or caste lines, but, in studying the community as a "total situation," she found them. Dollard went looking for the importance of caste and class in the community's structure and found evidence for his suppositions. He lacked, however, the intricate, conceptual notions, theoretical and methodological, with which the Davises and the Gardners went to work. But for all practical purposes their general findings about the South's caste and class structure were the same.¹⁶

¹³ *Deep South, op cit.*, p. 539.

¹⁴ *Caste and Class in a Southern Town, op. cit.*, p. v.

¹⁵ *Deep South, op. cit.*, p. 3.

¹⁶ From the point of view of general data on caste and class in both studies, the authors of *Deep South* elaborated in greater detail and with considerable thoroughness on many of the important aspects of the Southern social structure, e.g., in showing the importance of status in the maintenance of caste and class lines.

In view of the differences of purpose among the authors and the different conceptual framework within which materials were to be used, there seems to be sufficient basis for attributing some of the credit to the method itself — participant observing and interviewing.

It is interesting, and perhaps even significant (though at the present time the writer has no way of evaluating such a statement), to observe that while all three books profess to experiment with various techniques in the study of a modern community, nowhere do we find any attempt by the authors themselves to evaluate the usefulness of their approach in social research. Nor do we find any references to primitive or modern societies even though the broad frame of reference within which these studies were made was comparative.¹⁷ Only in Dollard's study is there some evidence that a general study of society was attempted. Frequently, the area is generalized not only to include the entire South but at times even the entire nation. But as a rule the authors do not relate their findings to results from studies of other communities.

Possibly, the greatest single contribution of these studies is to be found in Powdermaker's development of the thesis that the Negroes are a group in the process of acculturation. The test of this process lies, Powdermaker believes, in the extent to which Negroes assimilate the patterns of the white caste. This change is noted in the differences of attitude among the three generations of Negroes since the Civil War. The grandparents both believe and act as if they believed in their own innate inferiority; parents doubt their essential inferiority but act as if they believed in it; the children neither believe nor pretend to believe in it. The presence of such a process among Negroes indicates that the Southern Negro-white problem is no longer the same as it was a few generations ago. And of such a social mutation Powdermaker provides us with ample evidence.

Similarly, *Deep South* makes a contribution to our understanding of Southern caste relations in its analysis of the breakdown of rigid caste lines in various aspects of economic society. In the labor market, in the stores, and in other places, the authors found a relaxation of rigid caste divisions.

With what do these two social facts on the acculturation process and the breakdown of caste relations provide us in contrast to the findings of the studies taken as a whole? The examination of these

¹⁷ Such an evaluation and comparative procedure are used, for example, by Robert Redfield in his *Folk Culture of Yucatan*.

two facts gives us interesting data on the changes now occurring in the life of the caste and class system. The study and understanding of these changes is of vital importance (a) to the stability of Southern social life, (b) to the implementation of democratic ideals of natural rights, (c) to the dissemination of knowledge on racial equality, (d) to an understanding of the course the caste and class system may take in the future, (e) to the possibilities of conflict arising from the acculturation process, (f), etc.

But are the advantages just recounted here and others which could be adduced equally applicable to the studies taken as a whole? An unequivocal affirmative is not possible. For what these studies taken as a whole provide us with is a description in general terms of a cross-section of Southern society. The books try to exhaust the knowledge, pertinent and important, that can be obtained about the community under scrutiny. Whether such a tendency is a carry-over from anthropological research in primitive communities, does not concern us here, although it does bring out the fact that there is a fundamental difference of approach between a modern American community and a primitive society. The recognition of this fact would enable research students to avoid a repetition of truisms and a multiplication of unnecessary data. Simply because the areas under investigation are communities does not imply the immediate assumption that the use of similar techniques will always be relevant. All three studies, and *Deep South* especially, bring out into sharp contrast the difficulties — tremendous ones — with which an ethnographer is faced upon entering a community in Polynesia. These are, among others, the problem of learning a language, of understanding the social and cultural symbols of the people, of maintaining rapprochement, of weighing the relative importance of the diverse activities, of seeking the origin and function of culture traits, of distinguishing the kinds of social organization, etc. But in modern communities, as *Deep South* shows, these problems are much easier ones because the ethnological spadework has already been done. A great deal of the work which confronted, for example, Malinowski among the Trobriand Islanders, has already been accomplished (a) by a oneness of language, (b) by a much more evident similarity between the investigator's culture and social organization and the community's, (c) by historians who have covered much of the subject matter, (d) by newspaper and periodical literature, (e) by popular literature, novels, poetry, radio, and motion pictures, (f)

by innumerable insights into social structure and behavior which a general knowledge of American society provides, (g) and by many other factors.

Thus, the garnering of facts and the weeding out of irrelevant material in a modern community is a much simpler and a much more objective procedure, and if care is not exercised, the social anthropologist or sociologist will be re-working fields already well ploughed.¹⁸ Consequently, investigators might very well center their efforts on the more important but, perhaps, the less obvious aspects of a social structure. These are, for example, the study of society in transitional periods and of societies in the process of acculturation, and the general problem of the nature of social and cultural change. But the studies, *Deep South, After Freedom*, and *Caste and Class in a Southern Town* are only incidentally concerned with such problems. There can be no objection to the procedure suggested here as there might be if the communities under investigation were unknown ones. In primitive communities an omnipresent danger lies in divorcing the various elements studied from their general societal context, but in contemporary societies most of this necessary material is already available, and what is not, can be readily secured.

II

Any evaluation of a new research method brings to the fore once again the problem of justifying the ever growing accumulation of social data in view of the needs of a floundering world society. It is a state of affairs which has been crystallized in the following quotation from Robert S. Lynd:

... never before have our data been so imposing in quantity and refinement, and yet never before have the lacunae been so devastatingly apparent.¹⁹

¹⁸ *Caste and Class in a Southern Town* provides us with illustrations of such a situation. In his discussion of research method Dollard makes note of the fact that his canvass of the literature on race followed rather than preceded his field experiences in Southerntown. If the process had been reversed, he certainly would not have recited an oft-repeated legend as an actual fact [p. 177]. Nor would he have devoted many pages [pp. 68 ff.] to the discussion of a question which Melville J. Herskovits [*The American Negro* (New York: A. A. Knopf, 1928).] had treated at great length and which by now is well known ground in the study of American Negroes.

¹⁹ Robert S. Lynd. *Knowledge for What?* (New York: Harcourt, Brace & Co., 1939), p. 16.

This anarchy of means and ends was pointed out by the great English student of society, R. H. Tawney, who observed that no better picture of Western civilization could be had than to compare it with a giant hypochondriac so absorbed in the processes of his own digestion that he was unable to get ahead with the activities normal to human beings.

Putting aside for the present the references previously made to the specific contributions of these three books to our understanding of Southern society, the layman may very well ask, "To what extent are the authors merely repeating commonplace truths throughout the pages of the three books, especially since the findings, as here noted, agree substantially with one another?" "Are not the investigators substituting anthropological abracadabra for the explanation of much with which any well informed, intelligent student of the literature on the subject would be familiar?"^{19a} "Is it not true that all three studies confirm with a wealth of first-hand evidence what was already known in general terms about caste and class?" "Of what value are these many pages of data to an understanding of the nature of the problems with which society has been unable to cope?" These are the questions to which the layman may very well demand an answer of the social scientist.

To state, in rebuttal, that such studies are made with a view to comparison and to the formulation of a science of society,²⁰ rather

^{19a} Anyone who has read J. Saunders Redding's *No Day of Triumph* (New York: Harper & Bros., 1942) is justified, it seems to me, in asking such questions. Redding, chairman of the department of English at a North Carolina Negro college, was asked by the Rockefeller Foundation to set down in writing his experiences as an itinerant observer of Southern Negro life. Redding's book is not a work of sociology. It makes no claim as social science. It is writing, magnificent writing accomplished with such a richness of detail and a profoundness of insight that one's amazement increases with each turning of the page. It is an ugly picture he portrays, but no uglier than his subject matter — Negro life under the caste system. As the reader finishes the book and reads that "to know and understand and love the Negro is not enough. One must know and understand and love the white man as well," he realizes that while the book may not qualify as "science," it does qualify as truth. And the sociologist who takes the time to read *No Day of Triumph* will find that he has a deeper understanding of Southern social behavior than if he had read many an *ex professo* sociological treatise on the same subject.

²⁰ The authors of the books mentioned here, if they insist on this position, have still to establish that the procedures they followed would lead to the formulation of general propositions about society.

than to an indiscriminate accumulation of facts, begs the question and still leaves unanswered the central problem of "lecturing on navigation while the ship is going down."²¹

Now the question is not whether social anthropologists and sociologists, in studies such as the ones discussed here, are endeavoring to do valuable work. They are. But rather is the work as useful as it might be considering the precious number of man-hours of human effort involved? Nor is it a question of whether social scientists "ought" to make value judgments. The problem is that they all do, all the time, without ever making explicit their tacit touchstones of the "significant." In view of the seriousness of the social needs of our time, society is well justified in asking its educators (Catholic as well as non-Catholic) to clarify and vindicate their standards of value. For if in the future social research is not to be subjected to the same treatment accorded the machine in the English Luddite riots, the social scientist's criteria of the relevant should undergo the same scrupulous, rigorous, methodological treatment given to empirical data.

This is not the place to elaborate on the general criteria of relevance which are now in fashion or to establish which are the best, but it is quite germane to indicate that this new trend in social research still leaves uncharted the areas of implied values of social scientists.

III

All three studies point the lesson that in an analytic description of society the omission or neglect of historical materials may lead to interpretations and findings at variance with the social facts. All three studies err in the field of historical discussion, but for different reasons and in varying degrees.²² In *Deep South* and *Caste and Class in a Southern Town* it is assumed that the caste system is a post civil war development and a substitute for the slavery system. This is explicitly affirmed by Dollard²³ and implicitly by the authors of *Deep South*.²⁴ But the caste system antedates the civil war epoch, for it was applied just as rigorously in pre-freedom days as it is now.²⁵ What disappeared with the civil war was the slavery sys-

²¹ W. H. Auden. *Poems* (London: Faber & Faber, 1930).

²² For additional examples see footnotes No. 11 and No. 18.

²³ *Op. cit.*, pp. 62-63.

²⁴ *Op. cit.*, p. 4.

²⁵ See Wilbert E. Moore, "Slave Law and Social Structure," *Journal of Negro History*. April 1941, 26:188-90.

tem; the caste system remained. What did appear with the Emancipation was a new economic system to replace the old slave structure.

Powdermaker's chief weakness lies in the manner with which she handles whatever historical material is introduced in the course of her report. In her introduction Powdermaker states that

... the Negro did not come here culturally naked, but the conditions of slavery were such that a large part of his aboriginal culture was of necessity lost. . . . Beyond doubt, there are some survivals of African culture.

In making this statement she places herself in the ambivalent position of admitting a theoretical fact while denying it practically in her own research, for she limits her own explanation of Negro characteristics to "before-freedom experiences."²⁶

In her discussion of the provenience of child whipping, Powdermaker traces it to the plantation custom of beating slaves. Yet in Africa, as Herskovits well notes, Negro children were and still are punished by beatings. "Whipping was considered an integral part of the African pedagogical method."²⁷ The matriarchical nature of the lower-class Negro family is explained by historical slavery conditions and the general economic disorganization of Negro society. It is also true, however, that West African families emphasized the importance of the mother in the aboriginal polygynous households. The possession scenes which Powdermaker recounts quite carefully may have just as easily taken place in West Africa or the West Indies.

IV

In turning to other considerations, one finds that Dollard's study is a pointed reminder that the adoption of a new research method is no guarantee against the destructive influence of a Procrustean bias. In the case of Dollard, a psycho-analytic point of view was productive of a number of illuminating observations on Southern social behavior. Such, for example, is the explanation given for the prevalence of aggression within the Negro group. The frustration occa-

²⁶ It is not the writer's intention to attribute the present day mores of Negroes to an aboriginal African past and/or to an era of slave plantations in the South, but merely to point out Powdermaker's contradictory position. Whether there is the connection between African and Southern American Negro life which Herskovits asserts (and which Powdermaker admits) is a problem irrelevant to the observations made here.

²⁷ Melville J. Herskovits. *The Myth of the Negro Past* (New York: Harper Bros., 1941), p. 196.

sioned by the absence of normal relations with the white caste is translated into external aggressive forms amongst Negroes themselves. The smouldering fires of race hostility burst into occasional hot flames of violence, not so much against whites, but against Negroes.

But throughout his book there is an excessive reliance upon psychological and psycho-analytic techniques. Dollard does not hesitate to express frankly his predilections for the psycho-analytic point of view, but neither is he averse to hazarding explanations of social behavior, the evidence for which is of the most tenuous nature. Such a procedure becomes particularly evident when the material is presented (as it usually is) in an illustrative manner without any indication as to its reliability or representativeness.

Dollard says, for example, on page 168:

There is a form of evidence that white women are interested in the matter of Negro sexuality which is quite impressive to me, though I do not know how it will affect others. It is the jokes they tell.

The least a social scientist could do under the circumstances is to test the validity of his impressions before elaborating upon them at greater length, but this Dollard does not do. Instead he continues:

My contention is that white women who told these stories were imaginatively enjoying the freedom attributed to Negro women; possibly, though this is more doubtful, they envied contact with Negro men. (p. 169)

In another place he says:

In relation to this idea I cannot refrain from guessing that the accusations of the Negro by the white women may oftentimes be a denial of their own excitation directed toward the Negro. (p. 333)

The scientific inordinateness of statements like the above becomes all the more accentuated when we consider that no life histories or interviews were taken of white men or women. On page 156 he says:

It seems true that the white caste member experiences a sense of gratification in this mark of caste mastery, his preferential access to the two groups of women and immunity to the resentment of the disadvantaged Negro men.

Are Southerntown caste relations any better understood by submitting them to Freud's *oedipus complex*?²⁸ The Negro in the

²⁸ *Op cit.*, Chapter XVIII.

South is looked upon as a child; *ergo*, whites stand in a parental position toward Negroes; *ergo*, all white women take upon themselves the rôles of mothers; *ergo*, sex relations between white women and Negroes become incest; *ergo*, the Southern horror of rape.

In explaining social behavior Dollard has a minimum of problems; he has an answer for almost everything, whether fact or theory. A single case or observation very often results in an entire series of hypotheses, corollaries, speculations, etc., which may run into pages. This is not to deny that the corollaries or observations make sense; they do in very many of the cases, but to offer them as deductions from the original premise or case is to indulge in some recondite logistical art. The observations could have very easily been made *sans* much of the psycho-analytic verbiage. The question is not whether Dollard's statements are true, but whether he can make these statements with such little evidence and without the use of the psycho-analytic method. Such psycho-analytic speculation may have its place in a volume on psycho-analytic theory or even in a book where the psycho-analytic interview technique is actually used. But when the author's avowed purpose is to work at the problem of "the nature of a small town community in the Deep South," the application of such concepts on a haphazard, guesswork basis, invalidates the objectivity and logic of social research.

V

There seems to be sufficient evidence in the *Deep South* study to indicate that a clouded theoretical position on the nature of man's relation to society guided the authors' selection and interpretation of data. What the authors seem to do is to assign an arbitrary dichotomy between the individual and society and then to try explaining the latter with little, if any, reference to the nature of the former. It is not that the authors deny explicitly the importance of man's relation to society, but rather that they seem to avoid any suggestion that he might play an important rôle in the selection of social forms and patterns of behavior. There is no harm, in fact there are many advantages, in making a study in which the basic unit of analysis is the social relationship rather than the individual. But in defining one's subject matter in this manner, no justification can be had for leaving the individual human nature out of the explanation. If the object of the *Deep South* investigation were to present a discussion on the influence of status, class, and caste on social be-

havior and social structure, there might be some reason for neglecting the individual person. But when the authors' express intention is "to understand the social structure," the omission of any consideration of the individual's rôle in that structure precludes any kind of satisfactory explanation.

Social anthropologists and sociologists are interested in human society — in social structure. The particular forms of social structure that arise will depend (a) upon the nature of man, (b) upon the influence of his unadapted environment, and (c) upon the culture in which he finds himself. In this field of study we may delineate three avenues of approach, as Radcliffe-Brown has pointed out.²⁹ There is the *morphological* aspect consisting in the definition, comparison, and classification of diverse structural systems; there is the *physiological* problem of how structural systems persist, what the mechanisms are which maintain a network of social relations; the third division is an investigation of *processes* by which a social form changes or by which a new form comes into existence.

Now no social structure persists, changes, or takes form apart from the human beings concerned. What we mean to say is that no social structure can undergo an essential change without a corresponding change of some kind in some person. The action which takes place in the individual may be a result of the shift in social structure, or it may itself be responsible for the shift in social structure. The influence of man upon the social structure may take place on either one of two levels: the animal level in which we have, for example, an instinct responsible for the change, or the human level where we have man selecting from the alternatives presented to him a different social relationship than the one that exists. Such a position acknowledges man's dependence upon society for behavior patterns but also acknowledges man's independence of the behavior patterns of his society.

If our research interests center around knowing what cliques, associations, and family groups an individual is a member of, if we are interested in what proportion of the members of a community participate in certain social groups and not in others, if we are interested in describing features common to various classes or groups, then there would be no problem involved in such a study as *Deep South*. But the moment we begin to probe into the reasons why

²⁹ A. R. Radcliffe-Brown. "On Social Structure," *J.R.A.I.* Volume LXX, Part I, 1940.

certain individuals tend to participate in certain groups and not in others, why social systems allow certain acts and forbid others, then our points of relevance must also steer us to the human nature involved. If this is not done, there is no other choice but to admit that a person's social behavior is to be explained solely in terms of status and social sanctions. Such a theoretical position leads to a strange state of social anthropological affairs.

On page 229 we read:

It appears that widely accepted social dogmas such as these have a *purely symbolic value for men*, with little or no effectiveness as controls upon overt behavior and social relationships. On the other hand, it is possible to assume that one is observing a decline in the effectiveness of the Christian and democratic dogmas, a kind of vestigial stage in which only lip service remains, and that meanwhile the caste and class system are evolving dogmas of their own which will be effective in controlling overt behaviour. *Such an assumption appears unnecessary*, however, for the reason that the democratic and Christian dogmas have existed side by side with systems of class and caste ever since the popularization of these dogmas.³⁰

But on page 417 we read:

In all of the Southern states the democratic and general principle that free and adequate facilities for education should be made available to all members of society *conflicts* with the sanctions of the caste system.

On page 137 the authors say that

Class is no social anthropologist's abstraction to people in Old City, as we have seen. Sometimes they use the term 'class.' More often they do not. *But they always act in terms of it.*

But on page 417 we read:

It is evident, however, that the clique's acceptance or rejection of an outsider is *not entirely explained by his social position.*

It is the same theoretical position which leads the authors to very unreal discussion of mobility within the class structure.³¹ The hypothesis upon which the whole discussion rests is that social mobility upward differs from downward mobility in the class structure in that the former is a consciously desired movement. All throughout the ensuing discussion individuals who desire and seek the objects which are symbols and advantages of another social class are said to desire mobility into that class. But is this necessarily true? Individuals who are concerned with a better home, a college education

³⁰ Italics are all mine.

³¹ *Deep South*, *op. cit.*, pp. 202 ff.

for their children, an educated wedding-mate, etc., cannot thereby be said to desire another status when these objects are not at the present time available to them or to other members of the class. It has yet to be established that individuals are conscious of a shift in status in the possession of the advantages associated with a certain class. Men may desire objects without any reference to the class in which the possession of these objects may place them. Yet it is said in *Deep South* that "they always act in terms of it."³²

The above contradictions, and others not mentioned here, result from a lack of clarity about man's relation to society. For the facts to be found in *Deep South* itself cannot be made to fit the theoretical position assumed by the authors.

In conclusion it should be understood that much of the importance of the foregoing remarks lies in the extent to which they reflect similar tendencies in research being carried on elsewhere. The more general applicability of the remarks made concerning *Deep South*, for example, may be seen in the following statement from the first volume of the *Yankee City Series*:

The explicit, overt behavior of individuals, verbal or bodily, as well as 'mental attitudes or psychological occurrences within the minds of individuals' studied, have been understood by us 'as a product of mutual determinations and reciprocal influences.'³³

Loyola University, Chicago, Illinois

³² *Ibid.*, p. 137. The present writer would be the last one to minimize the importance of status, social position, class, etc., in the explanation of human behavior. It is one of the characteristics of contemporary society that men too often do act in terms of maintaining their social status. In showing the importance of these factors in shaping social behavior, the authors of *Deep South* have contributed much to an understanding of contemporary society. One other observation seems to be in order at this point. The method involved in the *Deep South* and *Caste and Class in a Southern Town* actually precludes any possibility of ascertaining adequately how important status, class, social organization, etc., are in the determination of social behavior. If the object of the study is to investigate the social relations of caste and class, if these are looked for in the study, and if the interpretations and selection of data are channeled along these lines, the result is a tendency to concentrate upon those social facts which fall under the preconceived rubric. Much data which may have had a significant bearing in the problem of evaluation and comparison is omitted. The investigator must make clear that in studying a social structure from some special point of view he is not neglecting other facts which may change the final results.

³³ *The Social Life of A Modern Community*, op. cit., p. 12.

Recent Trends in American Child-bearing

BERNARD G. MULVANEY, C.S.V.

A graph of past birth rates reveals two main trends. The first is a marked downward trend, apparently beginning during the past century and extending through the depression. The second is an upward trend, following the depression. We are concerned here with this second trend, and our purpose is to present some data bearing on three aspects of this movement of birth rates. A first section shows how present fertility practices affect the size of the family; a second section treats of the correlation between fertility and Catholicity, and a third section indicates some social problems arising out of present fertility practices.

I

The reason it has become difficult to predict about the general upward trend in fertility is that there has been an apparent change in differential fertility. Groups that before were relatively fertile or sterile seem less so now. This change seems indicated in correlations between 1933 fertility¹ and the percentage of fertility increase (1933-1941); the correlation, with states as units, is, $-.60 \pm .06$, and that with 150,000-and-over cities as units is $-.60 \pm .06$. Thus the total increase has favored a reduction of fertility differentials. This may mean that the relatively infertile have increased in child-bearing and/or that the relatively fertile have diminished in child-bearing.

One important clue to what has happened is found in the vitality statistics. Most significant is the fact that there has only been an increase in first and second births; for all other births, there has not only been a relative but also an absolute decline. In turn, for women in each five-year age period beyond 30, there has been a decrease in

¹ The fertility rates used in this paper are based on the ratio between annual births (by place of residence) and the number of women of child-bearing age for the previous year. For the state correlations, these women are those aged 20-39 inclusively, and for the city correlations, these women are those aged 20-34 inclusively.

the number of births. These facts become even more significant when we realize that during this period women aged 15 to 30 were decreasing in numbers while older women were increasing in numbers. Thus the young women have increased their fertility, while middle-age and older wives have continued in the old downward fertility trend. These trends were observed through 1940. For 1941 and 1942, however, there has been a remarkable positive correlation between monthly marriage rates and the birth rates of nine months later; thus it seems that the general trend of increased first-births has been accentuated by the war. Increased first-births not only offset the decrease in later births, but they account for the upward fertility trend. Apparently there has been a decrease in fertility amongst the large-family people.

In the period of declining fertility, there was an increasing difference between the mean and median size of family; in 1930, the mean was 3.8, and the median, 3.4. The 1940 family reflected the declining fertility as well as the increasing fertility (there were fewer children under 5 in 1940 than in 1930). For the 1940 census, moreover, the family statistics have not been released. Of the figures available, those significant to our purpose concern the "number of occupants per dwelling unit." Though these figures may take in more or less than the immediate family, even when institutions are not counted, the mean unit had 3.8 members as compared with 4.0 members in 1930. It would seem that families are more uniform in size because they are smaller.

The recent high birth rates seem to be associated with the increased volume of new marriages. There is no marked correlation between total marriages and fertility, but there is a correlation between new marriages and fertility; the difference, as far as fertility is concerned, seems to lie in the contrast between the long-time and the short-time effect of marrying. It is with the latter that we are concerned. Accordingly, the birth rate may be shown to have followed the marriage rate of the previous years for the past decade. In the immediate post-depression days, many "backed-up" marriages took place, and, since the oncoming of war, there has been a tremendous increase in marriages; to-day the situation is the reverse of that during the depression days, the population being very much married and hence very fertile. This theory, that new marriages account for the fertility increase, does not imply that there has been more child-bearing per marriage than formerly. In fact, the op-

posite seems to be true. The pre-war marriages have clearly fallen off in fertility. The war marriages, to date, may not have fallen off in fertility, but we lack data to test this. Generally, the family has become smaller, despite increased fertility.

II

Many sample studies indicate that in the twenties, Catholics had a relatively high fertility. This fact accounts, in part, for the seemingly large proportion of Catholics in the service to-day. By 1930, however, the relatively high Catholic fertility was not easy to measure. This was unlike the German situation, where a reading of the 1933 census clearly revealed a high fertility among Catholics; but after 1933, German differences between Catholic and non-Catholic fertility diminished. If a similar change occurred in American fertility patterns, we should not expect to find a high correlation between Catholicity and fertility in the United States.

The figures on the number of Catholics in the United States are so very poor that we shall never know the real correlation between Catholicity and fertility. There are only the Census or the Directory statistics, which are much the same. These figures have faults familiar to everyone. Nor is that all, for the birth statistics, with which we would like to compare Catholicity, are not without some errors. If there were uniform errors in the estimated number of Catholics, e.g., if Catholics were consistently under-estimated, we know that the correlations between fertility and Catholicity would not be significantly thrown off. But this is not the case, for there are random errors with some systematic errors in the estimates, and the ordinary result of random errors is to lower correlations. Thus we may presume that the correlations we obtain are unduly low.

With states as units, the correlation between a refined birth rate and Catholicity has been negative, usually about $-.45 \pm .08$. The 1940 correlation between Catholicity and the net reproduction rate was about the same, being $-.46 \pm .08$. These correlations, of course, are affected by the fact that most Catholics are urban.

With large cities as units, the correlation between fertility and Catholicity has been positive for many years, but now it is negative, being $-.38 \pm .08$. This correlation, however, is deceptive. If we omit one or two cities having extremely high fertility rates, the correlation drops so low that it lacks statistical significance; thus the above figure is one considerably raised by a few atypical cities,

so that the more accurate correlation lacks significance. The change, however, from a positive correlation to one so low that it lacks statistical significance calls for explanation. Unfortunately, the data needed for such an explanation are not available.

The old positive correlation between fertility and Catholicity had been understood to reflect that Catholic fertility was falling off less rapidly than non-Catholic fertility. In line with such a view, the present low correlation would seem to indicate that Catholic fertility has fallen off considerably. But another view may be taken. The change may have been in non-Catholic fertility; in fact, the correlation between non-Catholicity and the fertility increase (1933-1941), with the large cities as units, is positive, being $.47 \pm .07$. Thus it seems that there has been more of an increase in non-Catholic fertility than in Catholic fertility. In turn, the present low correlation between fertility and Catholicity does not reflect that Catholic fertility has fallen as much as it reflects that non-Catholic fertility has risen.

Similarly, the fertility increase was greater in urban than in rural areas. The correlation between the percentage of the population that is rural and the percentage of fertility increase since 1933 is insignificant, being $-.10 \pm .09$. The comparable correlation between Catholicity and the increase is also insignificant, being $.01 \pm .10$. Now there was an increase in rural fertility, but not as much as there was in urban fertility. Similarly, there may have been some increase in Catholic fertility, but certainly, Catholics have profited less than non-Catholics in the upward fertility trend.

III

There are many problems connected with present fertility practices. Here it is not our purpose to list them, but to indicate certain problems arising out of the fertility variations of the past decade, and to underline the new significance of some of the older problems.

The obvious problem arising from present fertility fluctuations concerns the changing burdens to be imposed on educational facilities. Until 1945, there will be a relative increase in new students, and this wave will be felt in our institutions until about 1960. Apparently, there will be more problems for public than for parochial schools, but all must look forward to make adjustments.

The problem will also be made serious in view of the fact that an unusual proportion of the children will be fatherless. It will be

noted that most of the fertility increase of the past decade came from young mothers, but there has not been a parallel decline in the ages of fathers. In 1940, for example, half of the mothers, as compared with only a fourth of the fathers, were under 26. It is very likely that since 1940 the difference has been reduced, if not eliminated. But for the period of increasing fertility, fathers were much older than mothers, and, according to present mortality, one-ninth of the white babies born in 1940 will lose their fathers before attaining the age of 18.² Thus, quite apart from war casualties, we face an increase in homes broken by the death of the father. This, it must be remembered, is to happen to a population whose past fertility practices have increased the ranks of the dependent aged.

Past war experiences lead us to expect a large drop in the late 1943 birth rates, and low fertility for the duration. This drop, however, will be more than previously, for in addition to the effects of war, family limitation has set its claims. In postwar days, the responsibility for bringing fertility back to normal levels will fall heavily on those who have turned out to be the mothers of to-day; if they do as their elder sisters of to-day, fertility will come back very slowly. This assumes that family limitation will remain as it is now, something that can hardly be expected, for military service has brought many high-fertility groups into contact with the apparent conveniences of birth control, and it is unlikely that they will be unaffected. The moral deterioration involved need not be emphasized, nor its effects, but so set are the ways of family limitation that as L. I. Dublin said, "It would require nothing short of a religious revolution to bring about a change of attitude."³ Against Pius XI holding for *proles* as the fruit of marriage, modern sociologists acclaim the family of more uniform size, little concerned that the logical implication is to sanction childlessness.

The effect on fertility of an increase in the employment of women also brings concern. According to the 1940 census, of the women aged 25-34, 26 per cent of the single listed themselves as belonging to the labor force, as compared with 37 per cent of the married; in turn, of those so listed, 91 per cent of the single had jobs as compared with 95 per cent of the married.⁴ A parallel difference be-

² *Statistical Bulletin*, The Metropolitan Life Insurance Company, September 1942, p. 10.

³ *Population Problems*, edited by Pitt-Rivers, 1932, p. 125.

⁴ 16th Census Release, Series P-16, No. 4, p. 3.

tween single and married women is found in the figures for those in the 35-44 age group. The percentages have since been raised, for one of the normal effects of modern war has been to put more women in industry. It has been established that, in the long run, woman's employment lessens her child-bearing, and again we do not expect a rapid recovery to normal fertility after this war.

Thus the problems of declining population still face us. For the moment, we have attained replacement levels. Since 1940, however, the gains in fertility have been those normally occurring with the early days of war; such war gains have in the past been offset by the number of births prevented and there are indications that this war's gains will be more than offset.

Catholic University, Washington, D. C.

1942 Research Census of Members of the American Catholic Sociological Society

MARGUERITE REUSS

The research projects are arranged alphabetically by name of author. They are classified according to the author's preference.

Social Psychology

1. Social Psychology. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.
2. Race Prejudice. Sister Mary Henry, O.P., Rosary College, River Forest, Illinois.
3. Social Psychology. Sister Mary Lea, S.C., College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.
4. Cultural Dynamics. John C. O'Connell, S.J., Boston College, Chestnut Hill, Massachusetts.
5. Social Deviation. *Idem.*

History of Sociology

6. History of Social Thought (Macmillan, 1942). Paul Hanly Furfey, Catholic University, Washington, D. C.
7. Plato's Republic (*Am. Cath. Soc. Rev.* 3:72-79, June 1942). *Idem.*
8. Social Action in the Early Church (Part II in *Theological Studies* 3:89-108, February 1942). *Idem.*
9. Study on the Meaning and Social Significance of *πλάνσιος* in the New Testament. *Idem.*
10. An appraisal of Sumner's Theory of Folkways and Mores (*Am. Cath. Soc. Rev.* 4:193-203). Robert C. Hartnett, S.J., Fordham University, New York, New York.
11. Paul Bureau (as representative of Le Play method). Laurence P. McHattie, S.J., Creighton University, Omaha, Nebraska.
12. History and Theory. Sister Mary Lea, S.C., College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.

13. Social Reform; a History of Social Thought and Social Movement. Franz H. Mueller, College of St. Thomas, St. Paul, Minnesota.

14. History of Sociology. Marguerite Reuss, Marquette University, Milwaukee, Wisconsin.

Theory of Sociology

15. Social Theory Goes to Work. Francis J. Friedel, S.M., University of Dayton, Dayton, Ohio.

16. Sociology of Language. Paul Hanly Furfey, Catholic University, Washington, D. C.

Methods of Research

17. Catholic Sociological Research. Francis J. Friedel, S.M., University of Dayton, Dayton, Ohio.

18. Research in the Field on Types of Individuals selected for War Industries and for Officer Procurement. Andrew J. Kress, Georgetown University, Washington, D. C.

19. Methods of Research. Leo J. Martin, S.J., Loyola Academy, Chicago, Illinois.

19a. An Appraisal of Research Methods in the Study of Southern Communities. Edward A. Marciniak, Loyola University, Chicago, Illinois.

20. Resurvey of Minimum Wage Directory Order for Restaurants and Hotel Restaurants in Rhode Island, November 1942. Vincent Dore, O.P., Providence College, Providence, Rhode Island.

Social Biology

21. Social Biology. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.

Sociology and Psychiatry

22. Sociology and Psychiatry. Sister Mary Lea, S.C., College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.

Human Ecology

23. Human Ecology. Ernest J. Ziska, O.S.B., 1641 Allport Street, Chicago, Illinois.

Rural Sociology

24. Study of Social Factors affecting School Attendance of Parochial School Children of Charles and St. Mary's Counties, Maryland. Hubert C. Callaghan, S.J., 3303 Tenth Street, N. E., Washington, D. C.

Educational Sociology

25. Follow-Up Study of Sociology Graduates from College of St. Scholastica, Duluth, 1926-1941. Sister Celestine, O.S.B., College of St. Scholastica, Duluth, Minnesota.

26. Condition of Sociology in Catholic Colleges and Universities. Clement S. Mihanovich, St. Louis University, St. Louis, Missouri.

27. The Integration of Sociology and its Special Courses into a Unified System. Brendan Wolf, O.F.M., 1362 Monroe, N. E., Washington, D. C.

Community Problems

28. Legal Problems concerning Charitable Institutions. Sister M. Ann Joachim, O.P., Siena Heights College, Adrian, Michigan.

29. Facts in Negro Segregation; an Investigation of Residential Restriction of Negroes in the District of Columbia. Daniel M. Cantwell, St. Mary of the Lake Seminary, Mundelein, Illinois.

30. Research, Georgetown Girls Club, Georgetown Neighborhood Council. Andrew J. Kress, Georgetown University, Washington, D. C.

31. Study of a Parish Employment Agency in Brooklyn, New York. Paul E. Lang, St. Nicholas Rectory, Jersey City, New Jersey.

32. War and its Social Influences. Marguerite Reuss, Marquette University, Milwaukee, Wisconsin.

33. Community Problems. Ernest J. Ziska, O.S.B., 1641 Allport Street, Chicago, Illinois.

Sociology and Social Work

34. Sociology and Social Work. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.

35. The Undergraduate Volunteer. Sister Mary Henry, O.P., Rosary College, River Forest, Illinois.

36. Sociology and Social Work. Sister Mary Lea, S.C., College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.

37. An Attempt at an Organized, Systematic Study of the History of Social Service from Pre-Christian through Christian, English and Continental Poor Relief, American Poor Relief (Public, Private — religious and non-sectarian). Rev. D. T. McColgan, St. John's Seminary, Brighton, Massachusetts.

38. American Youth Employment. John J. O'Connor, 385 Park Place, Brooklyn, New York.

Family

39. Family. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.

40. War and the Family (in *Holy Family* magazine, *Catholic Family Monthly*, *Sunday Visitor*). A. H. Clemens, 1535 Lovella Avenue, St. Louis, Missouri.

41. Textbook on Marriage and the Family. Francis J. Friedel, S.M., University of Dayton, Dayton, Ohio.

42. A Holy War against Enemies of the Home (N.C.W.C. publication). Edgar Schmiedeler, O.S.B., 1312 Massachusetts Avenue, N. W., Washington, D. C.

43. Family. Ernest J. Ziska, O.S.B., 1641 Allport Street, Chicago, Illinois.

Sociology of Religion

44. Institutional Patterns in the Society of Mary. Francis J. Friedel, S.M., University of Dayton, Dayton, Ohio.

45. Sociology of Religious Life. *Idem*.

Criminology

46. Criminology. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.

47. Crime and Penology. Vincent Dore, O.P., Providence College, Providence, Rhode Island.

48. Criminology. Raymond Huttner, O.Carm., St. Joseph Church, Leavenworth, Kansas.

49. Juvenile Delinquency. Rev. D. T. McColgan, St. John's Seminary, Brighton, Massachusetts.

50. Criminology. Edwin C. Mulligan, S.J., St. Joseph College, Philadelphia, Pennsylvania.

51. Criminology. Paul J. Mundie, Marquette University, Milwaukee, Wisconsin.

52. Criminology. John C. O'Connell, S.J., Boston College, Chestnut Hill, Massachusetts.

Political Sociology

53. Autonomy in European Placement Systems. Gerard G. Grant, S.J., Loyola University, Chicago, Illinois.

54. Government Agencies for Collective Bargaining (N.C.W.C. Social Action Series). A. H. Clemens, 7535 Lovella Avenue, St. Louis, Missouri.

55. Political Sociology. Leo J. Martin, S.J., Loyola Academy, Chicago, Illinois.

56. Return to Normalcy. N. S. Timasheff, Fordham University, New York, New York.

Immigration

57. Immigration. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.

Christian Social Principles

58. Christian Social Principles. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.

59. The Problem of Shared Control. John C. Friedl, S.J., Rockhurst College, Kansas City, Missouri.

60. The Social Problem is a Moral and Religious Problem. *Idem.*

61. Christian Social Principles. Sister Mary Lea, S.C., College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.

Social Economics (20, 24, 54)

62. Social Economics. Philip H. Burkett, S.J., St. Andrew's, Poughkeepsie, New York.

63. Ethics and Social Economy (book on Heinrich Pesch's System of Solidarism; translation, adaptation, addition). A. H. Clemens, 7535 Lovella Avenue, St. Louis, Missouri.

64. Georgism and Scholastic Social Principles. Joseph H. Fichter, S.J., St. Mary's College, St. Mary's, Kansas.

65. Economic Aspects of Industrial Decentralization (to be published). Franz H. Mueller, College of St. Thomas, St. Paul, Minnesota.

Social Anthropology (19a)

66. Family Life of the Pueblo. Sister Mary Henry, O.P., Rosary College, River Forest, Illinois.

67. A Study of the Beliefs and Traditions and Customs related to the Training and Development of Child Life among the Arapaho Indians of North America, based on field research among the Southern Arapaho in Oklahoma and the Northern Arapaho in Wyoming. Sister M. Inez Hilger, O.S.B., St. Cloud School of Nursing, St. Cloud, Minnesota.

68. Man's Unknown Ancestors. Raymond Murray, C.S.C., University of Notre Dame, Notre Dame, Indiana.
Marquette University, Milwaukee, Wisconsin

NEWS OF SOCIOLOGICAL INTEREST

The fifth annual convention of the American Catholic Sociological Society was held in Cleveland, Ohio, December 27-29, 1942. In attendance were approximately 315 registered delegates representing 72 colleges and institutions. Fifteen states were represented.



The business meeting of the American Catholic Sociological Society on December 29, 1942, adopted the following amendments to the constitution:

Article III — Membership

Membership shall be open to all who are interested in the field of sociology.

Membership shall be granted upon approval and classification of application by the Executive Council. Members shall pay their dues annually.

There shall be the following classes of membership:

1. Constituent — open to any person interested in the field of sociology.
2. Institutional — open to colleges, universities, societies willing to support financially the work of the society.

Voting power and eligibility for office shall be limited to constituent members. Institutional membership shall entitle such institutions or societies to be represented by a person who shall be entitled to all the rights and privileges of a constituent member.

Article VI — Executive Council

The executive council shall have supreme control over all the affairs of the society. It shall consist of four elected officers who shall serve in their respective capacities on the executive council and five additional members to be elected by a majority of the suffrages at the annual meeting of the society.

The functions of the executive council shall be: (1) to arrange meetings and programs, (2) to control the relations of the society with other learned societies, (3) to conduct the business of the society between annual conventions, (4) to determine and control any publications of the society.

Article X — Dues

The dues for the respective classes of membership, payable at the beginning of each calendar year, shall be:

1. Constituent — \$3.00 annually.
2. Institutional — \$5.00 annually.



The report of the 1943 convention committee under the chairmanship of F. W. Grose of Notre Dame College was adopted by the members. The report recommended that the final decision to hold a convention this year should be left to the executive council. This decision is to be made known as soon as the decisions of the American Sociological Society and allied societies have been announced. Following this report the convention adopted a motion of the Rev. Francis J. Friedel, S.M., to hold regional meetings in the event the annual convention was canceled.



The following members of the Society were elected to the executive council for 1943:

Honorary President, the Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Missouri.

President, Eva J. Ross, Trinity College, Washington, D. C.; Vice-President, the Rev. Francis J. Friedel, S.M., University of Dayton, Dayton, Ohio; Executive-Secretary, the Rev. Ralph A. Gallagher, S.J., Loyola University, Chicago, Illinois; Treasurer, Sister Mary Liguori, B.V.M., Mundelein College, Chicago, Illinois; Members of the council, Frank T. Flynn, University of Notre Dame, Notre Dame, Indiana; the Rev. Paul Hanly Furfey, Catholic University, Washington, D. C.; Sister Paulette, Nazareth College, Rochester, N. Y.; Helen M. Toole, College of New Rochelle, New Rochelle, N. Y.; and Walter L. Willigan, St. John's University, Brooklyn, N. Y.



The following resolutions were adopted at the business meeting:

I

Be It Resolved That: The American Catholic Sociological Society renew its expressions of filial devotion to our Holy Father Pope Pius XII.

Be It Further Resolved That: The American Catholic Sociological Society express its appreciation of the kind cooperation and courtesy extended to it by the Most Reverend James A. McFadden, D.D., Auxiliary Bishop of Cleveland; by the Right Reverend Monsignor Robert B. Navin and the other members of the Committee on Local Arrangements; and by the members of the Publicity and Press Committee.

Be It Further Resolved That: The American Catholic Sociological Society express its appreciation of the work done for the Society by the Editorial Board and the Staff of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW.

Be It Further Resolved That: The American Catholic Sociological Society exert its best efforts to encourage its members to foresee needed research for the exigencies of the times and the problems of the future and to promote this research by all means in its power.

II

Whereas: The Diocese of Cleveland has largely promoted and fostered the organization of Credit Unions in the constituent parishes, and

Whereas: This growth has been promoted by the encouragement and moral support of the Ordinary of the Diocese, Archbishop Schrembs, sole survivor of the four episcopal co-authors of the *Bishops' Program* of 1919,

Be It Resolved That: The American Catholic Sociological Society take into cognizance this concrete development in Catholic social action as a factor in furthering the parish and family solidarity which is menaced by the present unsettled social conditions and

Be It Further Resolved That: The establishment and promotion of parish credit unions be recommended to the serious consideration of Catholic leaders.

III

Be It Resolved That: At a time when every effort should be made to secure national unity and preserve high morale, it is important for Catholic educators to lend their influence by insisting that complete social justice be enjoyed by Americans of every race, creed and color.

As educators in the field of sociology, we consider it the imperative responsibility of all Catholic teachers to emphasize in a particular way the sound program of interracial justice as a most essential contribution they can make in the education of Catholic leaders of tomorrow.

As a practical means to this end, we urge the inclusion of the Catholic program of interracial education in every Catholic social-action undertaking. In order that this education should begin with the very foundations, we recommend that elementary textbooks on religion and civics and other subjects pertaining to moral development and social attitudes should contain a forthright exposition of the first principles of interracial justice.

In accordance with this recommendation, the conduct of classes and school activities can be so designed as to exemplify these same principles.

The financial statement of the American Catholic Sociological Society from December 15, 1941, to December 15, 1942, as presented by Sister Mary Liguori, B.V.M., of Mundelein College, is as follows:

<i>Receipts</i>		
Balance from the year 1941	.....	\$135.79
Advertising	.....	85.00
1942 Membership dues	.....	526.00
1942 Subscriptions	.....	427.60
		<hr/>
		\$1174.39
<i>Expenditures*</i>		
Office Supplies, Stationery, Mimeographing	.....	\$ 19.58
Telephone, Telegraph	.....	17.67
Clerical assistance	.....	156.00
Postage	.....	114.60
Printing: REVIEW	.....	586.50
1941 convention expense	.....	89.96
1942 convention expense	.....	70.00
Exchange on checks	.....	7.30
Cash on hand, December 15, 1942	.....	112.78
		<hr/>
		\$1174.39

◆
The President of the ACSS, Eva J. Ross, announces the following reappointments to the editorial board of the REVIEW: Rev. Ralph A. Gallagher, S.J., Sister Anne, O.S.B., Rev. Paul Hanly Furfey, Sister Mary Henry, O.P., Franz Mueller, Rev. Leo Robinson, S.J., Eva J. Ross, and Brother Gerald Schnepf, S.M. New appointments are: N. S. Timasheff, Fordham University; A. H. Clemens, Fontbonne College; Sister Leo Marie, O.P., Siena College (Memphis); and Andrew J. Kress, Georgetown University.
◆

The Rev. Bernard G. Mulvaney, C.S.V., Catholic University of America, and Eva J. Ross, Trinity College, have been appointed joint book review editors beginning with the June 1943 issue of the REVIEW. Members are asked to send all communications concerning book reviews to the Rev. Bernard Mulvaney, C.S.V., Catholic University of America, Washington, D. C. Members of ACSS who are interested in writing reviews should communicate with Fa-

* This statement of expenditures does not include a printing bill of \$180.00 and a part of the 1942 convention expenses. In order to meet the obligations of the Society, members are urgently requested to remit their 1943 dues as soon as possible.

In an effort to cut down expenses, the treasurer is not sending out membership cards this year. These will, however, be mailed to the members when some general letter is to be sent.

ther Mulvaney, stating their field of interest and mentioning any specific books they would like to review.



Fordham University: Friedrich Baerwald and N. S. Timasheff are serving at present on the Fordham University Cooperating Group which was formed to make a study of specific post-war international problems. The Central Committee was established at Harvard University under the chairmanship of Ralph Barton Perry who has requested other universities to follow the same program of discussion and study and to communicate with him. Also on the Fordham Cooperating Group are professors of history, political science, economics, literature, law, and political philosophy. The first meeting was held on January 28, 1943, when sub-committees were appointed.



Boston College: George Fitzgibbon is now Lieutenant Fitzgibbon, U.S.N.R., stationed at Argenita, Newfoundland, as educational officer.



The National Conference on Family Relations will meet in Cleveland, May 22-24. The central theme, as reported by the secretary, is "Marriage and Wartime."



The National Conference of Social Work will hold the first of three regional meetings in New York (Pennsylvania Hotel), March 8-12. Later meetings will be held in St. Louis, Missouri, April 12-16, and in Cleveland Ohio, May 24-28. Sessions will include discussions on the following topics: Children in Wartime, Impact of War on Family Life, Mobilization of Manpower, etc.



A "National Family Week" is being planned for May 2-9 of this year. The purpose is to focus attention upon the American family, particularly with regard to the present emergency. Various religious bodies will participate in the observance of this week. The U. S. Government is cooperating through the Office of Civilian Defense. Catholic participation is under the direction of a committee composed of the Rev. Edgar Schmiedeler, O.S.B., Director, Family Life Bureau, N.C.W.C. (Chairman); the Rev. Lucian Lauerman, National Catholic School of Social Service; Andrew J. Kress, Georgetown University, Edward J. Heffron, National Council of Catholic Men; and Margaret Lynch, National Council of Catholic Women.

BOOK REVIEWS*

PAUL J. MUNDIE, Book Review Editor
Marquette University, Milwaukee, Wisconsin

Social Wellsprings. Vol. II. Eighteen Encyclicals of Social Reconstruction by Pope Pius XI. Prefaced, annotated, and arranged by Joseph Husslein, S.J. Milwaukee: Bruce Publishing Company, 1942. Pp. ix+438. \$4.00.

The first criterion for judging a collection of translated encyclicals is the fidelity of the English version to the original text. All in all, the present volume passes this test very well. Father Husslein's method is to select the best of the existing translations and then to revise them. Without much searching, the reviewer was able to locate sixteen of the eighteen encyclicals in previous translations agreeing closely with those presented in the book. In each case, however, even in the case of the Vatican Press versions, some revisions have been made. For the most part the changes have been of a relatively minor character. One synonym has been substituted for another, British spellings have been replaced by American spellings, the word order has been altered, or a smoother reading has been obtained by grammatical reconstruction. Only occasionally has a sentence been entirely retranslated. Some of the changes introduced seem to the reviewer to be matters of indifference. Very rarely they are unfortunate as where the translation of a clause is omitted. In a gratifying number of instances, a real improvement results, either in the smoothness or the accuracy of the version. Although some may be displeased, the reviewer feels that the translation of *ordines* as *Orders* in the *Quadragesimo anno* was particularly happy. Father Husslein defends the use of this English word in a very important footnote. Altogether, we have reason to be very grateful for these revised translations which make up the book, without ceasing to hope that some competent person (or perhaps Father Husslein himself) will undertake the task of making entirely new translations for certain encyclicals which badly need them.

* *Editorial Note:* Due to circumstances beyond the control of the editorial office, a number of book reviews scheduled for inclusion in this issue of the REVIEW have been held back. The book review section will return to its normal size with the June 1943 issue, and the book reviews omitted at this time will appear then.

A number of auxiliary features add greatly to the usefulness of the book. There are important introductions to each encyclical. There is a good bibliography also in each case. One might wish that these would include references to former translations, but the latter are readily available in Sister M. Claudia Carlen's *Guide to the Encyclicals* (New York: Wilson, 1939). The footnotes are excellent. Take, for example, the note on pages 183-84, calling attention to the fact that Pope Pius, by using the expression *disciplina socialis catholica* has settled the controversy whether we may legitimately speak of a "Catholic sociology." Perhaps the most useful feature of all is the very comprehensive index. This is a great convenience for anyone who wishes to find quickly all the references in Pope Pius's encyclicals on a given topic. The numbering of the paragraphs, the use of well-selected side heads, and the excellent typography add greatly to the usefulness of the book.

The best proof the reviewer can give of his high opinion of the volume is this: after he had examined it for an hour he immediately wrote the publisher and ordered a copy of the companion volume on the encyclicals of Pope Leo XIII. This is something too good to be missed.

PAUL HANLY FURFEY

Catholic University of America, Washington, D. C.

One Hundred Years of Probation. By N. S. Timasheff. (Fordham University Studies: Social Science Series, No. I.) New York: Fordham University Press, 1941. Pp. viii+88. \$1.50.

This is a rather brief monograph published in the Fordham University Series and written in commemoration of one hundred years of probation here in the United States. It is a piece of historical research and tells the story of the advance of probation in the United States, England, and the British Commonwealth of Nations. This is the first part of a larger study; the second and concluding part will deal with probation in the rest of the world.

As the author well says, too little is known about America's great social contribution through the introduction of probation as a social method of dealing with the problem of crime. Dr. Timasheff briefly outlines the story of probation, beginning with Augustus in Boston and ending with a discussion of the status of probation to-day. I believe that it would have been better to tell simply the story of probation's progress here in the United States. The method of going from the U. S. to England and then back again in telling the story may lead to confusion. Certain legal milestones along the way, such as the Juvenile Court Act of Illinois, are stressed. Certain other social experiments, such as the Catholic Charities Probation Bureau work in the Court of General Sessions in New York in 1925, might have been stressed.

This is a fine handbook on the history and development of probation, and the author and the publishers are to be congratulated. It is an excellent example of legal research and is well documented. There is no formal bibliography or index since this volume is the first of two parts.

RALPH A. GALLAGHER, S.J.

Loyola University, Chicago, Ill.

Economic Aspects of Industrial Decentralization. By Franz H. Mueller. St. Paul, Minnesota: The College of St. Thomas, 1942. Pp. 92. Paper cover. \$.25.

This is the eighth of an excellent series, the Aquin Papers, published by the College of St. Thomas. Four of the previous titles have dealt with subjects of special interest to sociologists, and now Dr. Mueller has contributed a scholarly, well-documented synthesis of the research by reputable economists and businessmen in the field of the economic aspects of decentralization of industry. To promote the growth of Catholic social policy it is necessary to have popular writers who can describe a social evil and its remedy in graphic terms. But lest these works be challenged as no more than pre-conceived ideas, guided by the heart and contrary to fact, it is essential that objective research reveal the actual state of affairs and the feasibility of the proposed remedy. Dr. Mueller has done well the latter task in connection with a social topic so important in modern society.

Beginning with a discussion of why large-scale industry developed, the author advances to the judgment of economists on the disadvantages of industrial expansion and centralization. Then he discusses "facts and fallacies" regarding the actual state of affairs, revealing that the position of small business is not so bad as popular conception has it. In the last two chapters he deals with prospects for the future (including regional decentralization) which indicate that economic theory justifies a trend toward decentralization. This is a study that all decentralists and agrarians ought to have on hand, for it gives sober economic testimony to their thesis.

EMERSON HYNES

St. John's University, Collegeville, Minn.

Marriage for Moderns. By Henry A. Bowman. New York: McGraw-Hill Book Company. 1942. Pp. ix+493. \$3.00.

This really is a good practical treatise on the question of marriage. The author is a professor at Stephens College and has taught this as a practical course and has had the advantage of counseling many young women. This work is the product of his experience

and study of the problems of young men and women. The whole approach is purely natural, but the author appreciates, it seems, the role of religion in marriage. His practical points on choosing a mate and the signs of true love are well assembled. There is a new and understanding approach to the whole question of mixed marriage. Nature and Grace must combine in the question of personal chastity, and the author has here a battery of fine arguments from nature against premarital freedom between the sexes. The author's natural viewpoint leads him to a rather illogical stand on the question of birth control and his answer to those opposed to contraception, to say the least, is specious. His chapter on divorce is marred by this same pragmatism. There is much in the book that will be helpful to both the teacher and the counselor of young men and women. The book concludes with a fine Epilogue on the beauty of the married state. There is a fine glossary. In his List of Selected References for Further Reading it is too bad that the author did not list the names of a few books from the Catholic viewpoint. The works of Hull and Mersch would have fitted in well. There is a fine index at the end of the book.

R. A. GALLAGHER, S.J.

Loyola University, Chicago, Ill.

The Solution Is Easy. By Mark Schmid, O.S.B. New York: Frederick Pustet Co. 1942. Pp. ix+181.

It is for philosophical problems that Father Mark Schmid says, *The Solution Is Easy*. They are disposed of in extremely brief chapters each dealing with one problem, for example: The Problem of the First Origin of Life; The Problem of Sensation and Desire; The Problem of Human Knowledge; The Mind-Body Problem; The Problem of Freedom of Choice; The Problem of Social Origins. There are eighteen such problem chapters in all, and would serve as a readable introduction for one whose philosophical education has been neglected. Philosophical terminology is at a minimum, but a "dictionary of words," appended, will aid the reader needing them.

The title raises a hope in the mind of the student of sociological problems which is doomed to disappointment. The author has chosen to stay close to his subject matter and, in fact, does not introduce even obvious, practical problems arising of necessity from the one under discussion. In the treatment of reality, for example, in Chapter Two — "Are the Things of the World Absolute and Real?" — he is content to leave for another chapter the consideration of truth. In neither place does he introduce the social implications arising from the attitude of "one opinion is as good as another" in regard to objective truth.

Again, in Chapter Eighteen — "The Problem of Social Origins" — he gives the Scholastic explanation of "the nature of man" as source for all the changes that have occurred in distinction from the "probable evolution from lower forms" of Spencer, Hobbes, and Morgan. Philosophical urbanity characterizes his presentation of viewpoints that have been storm centers of controversy. By this very fact, the clarity and "rightness" of the Scholastic view, at times, becomes more apparent.

A brief "Story of Scholastic Philosophy" (twenty-three pages long) serves the purpose of introducing the high points of the past in that study now called "neo-Scholastic." The book is enhanced by a recommending foreword of Reverend Charles C. Miltner, C.S.C.

SISTER ANNE, O.S.B.

St. Cloud, Minnesota

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